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ALLIBONE, SAMUEL
AUSTIN

TITLE:

NEW THEMES
CONDEMNED

PLACE:

PHILADELPHIA

DATE:

1853

Master Negative #

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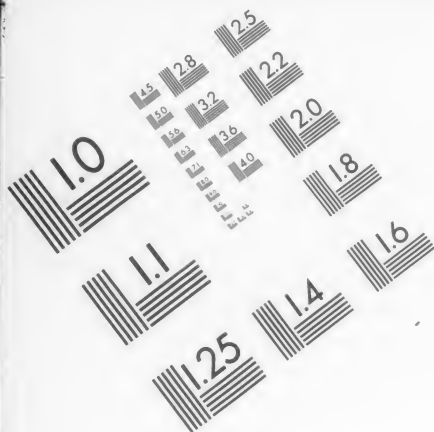
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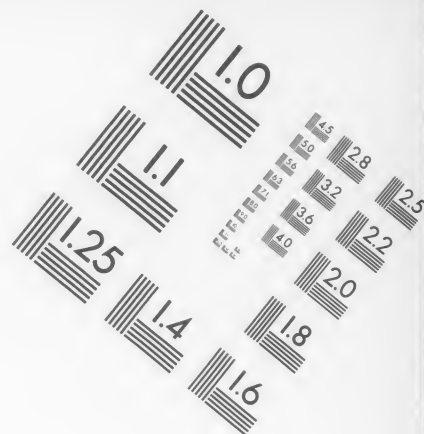
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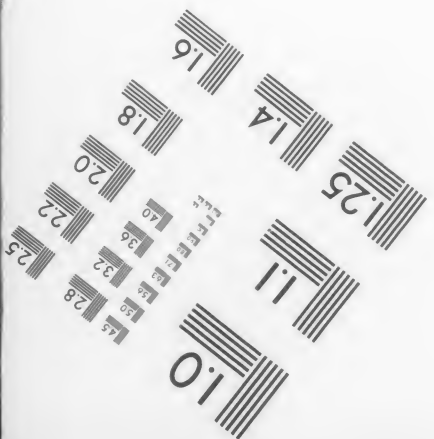
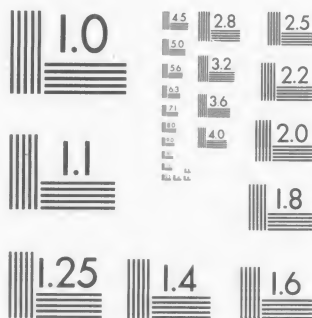
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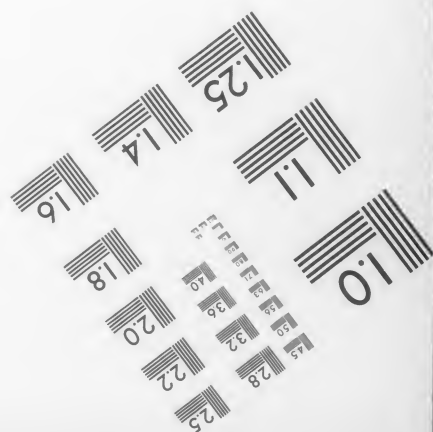
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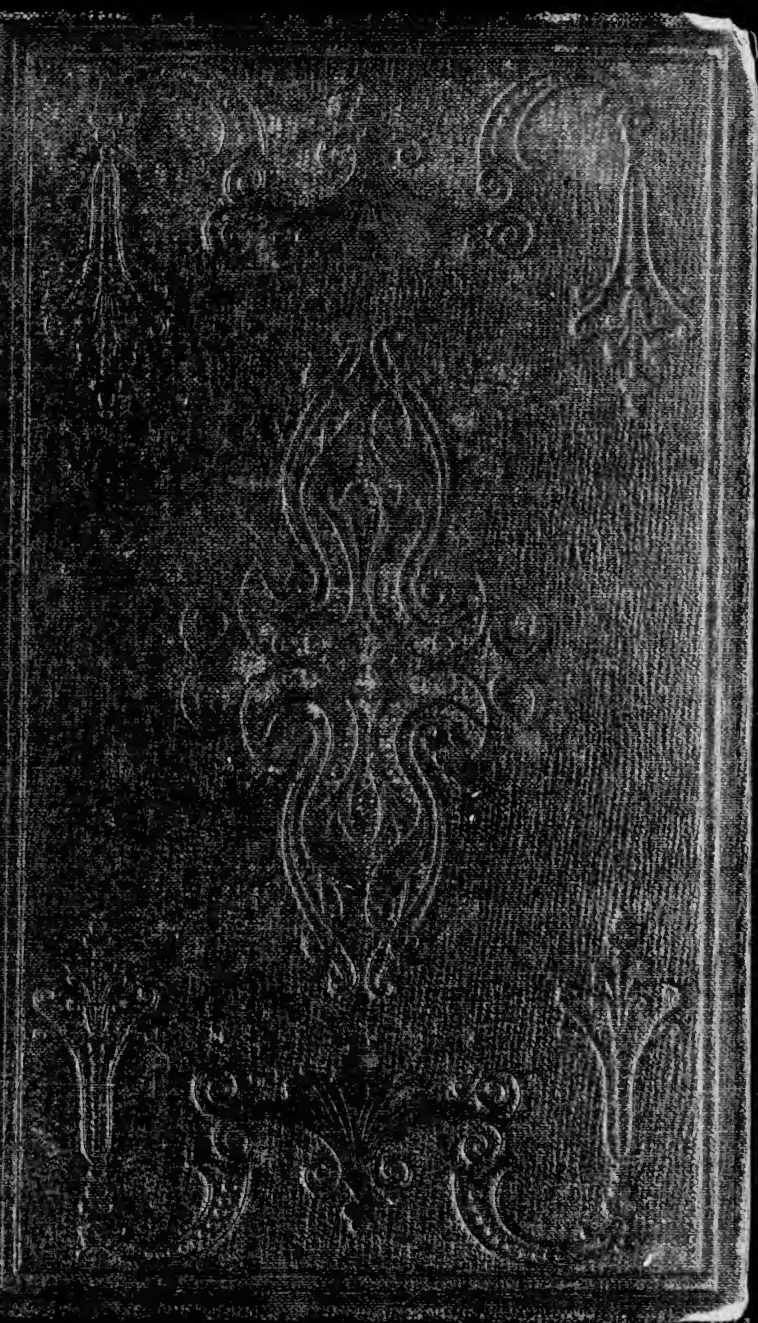


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NEW THEMES CONDEMNED.

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NEW THEMES CONDEMNED:

OR,

THIRTY OPINIONS

UPON

"NEW THEMES," AND ITS "REVIEWER."

WITH ANSWERS TO

1. "SOME NOTICE OF 'A REVIEW BY A LAYMAN.'"

2. "HINTS TO A LAYMAN."

3. "CHARITY AND THE CLERGY."

[by *Daniel Austin Allibone.*]

"Whose condemnation is pronounced."
KING HENRY V.

"Bring me their opinions of success."
CORIOLANUS.

"Now I perceive they have conjoined, all *Three*."
MIDSUMMER NIGHT'S DREAM.

"I will do what I can for them, all *Three*."
MERRY WIVES.

PHILADELPHIA:
LIPPINCOTT, GRAMBO & CO.
1853.

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2 May 1900. L.C.

PREFACE.

IF ever a volume was rebuked by the indignant condemnation of those best qualified to judge in the premises, "New Themes for the Protestant Clergy," has certainly suffered this punishment.

If a jury could be empannelled of one hundred individuals, whose personal visitation of the poor, and general knowledge of charitable operations, peculiarly fitted them to sit in judgment upon the topics discussed in "New Themes," we predict that, not ten of the hundred, in concurring in a sentence of "guilty," would even "recommend" the book "to the mercy of the public." To use the language of the "NEW YORK OBSERVER,"—when commending the Review—"We can

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hardly persuade ourselves that any intelligent Christian could be misled by the errors in judgment and fact, into which the author of the 'Themes' has fallen."

Yet we do not deem the present volume a work of supererogation. Unfortunately, "intelligent Christians" do not compose the whole of the reading public. If intellectual strength, and moral health, and philanthropic vigilance, were the attributes of all, we should not fear the sophistries of "New Themes," any more than we do the subtleties of the "School-men;" but, unhappily, "many are weak and sickly among us, and many sleep." To such, from causes as various as their infirmities, or their errors, "New Themes" will prove a dangerous volume. There are also many, who may be called "*ad captandum*" readers, who judge of a book, as they do in other cases, from the sign which it displays.

If the volume be plentifully interspersed with Scripture texts, and sufficiently take to

task the short-comings of the world at large, and Christians in particular, these excellent individuals conclude, as a matter of course, that a book so recommended must be a good one.

There is, also, we understand, a small class—very small, so far as our experience extends—of persons, unexceptionable in every respect, who profess to approve of "New Themes;" but with so many reservations, that the "faint praise" of the poet, immediately occurs to our mind.

There may be some individuals who endorse "New Themes" throughout. We have met with none such. We cannot deny that we have heard of such authorities; but we have too much respect for the author of the volume so endorsed, to give the names of these endorsers. Merchants consider that even an *endorsement* may, in some cases, not only fail to strengthen, but may entirely destroy, the credit of the depreciated document.

But not alone for the benefit of the classes

above enumerated, do we offer to the public, the formidable array of weighty "OPINIONS" contained in this volume. If "New Themes" should, unfortunately, descend to "our children, and our children's children," we wish to show them, that their predecessors were not recreant to that solemn duty which called upon them to stamp with their earnest indignation, and heartfelt abhorrence, the manifold errors and evil tendencies of "New Themes for the Protestant Clergy."

PHILADELPHIA, February 1, 1853.

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A FEW WORDS

RESPECTING

"SOME NOTICE OF 'A REVIEW, BY A LAYMAN, OF
NEW THEMES FOR THE PROTESTANT CLERGY.'"

IN a brief article under the above title, the author of "New Themes" has seen proper to take some notice of our "Review." It is properly entitled a "Notice," for *reply*, it neither is, nor professes to be. For this he is not to blame: for, to use the words of one of the author's intimate friends,—“the Review is *unanswerable*.” We take no great credit to ourselves in this matter; for, indeed, it required but a very limited amount of talent or information to confute “New Themes.”* Before we proceed to a

* So little opportunity had we in the few pages of the “Review of New Themes” to fully represent the errors, inconsistencies, and contradictions, of that singular pro-

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14. NEW THEMES CONDEMNED, ETC.

brief Review of this "Notice," let us again remark, what we have been so careful to state repeatedly in the "Review," that we give the author of "New Themes" entire credit for good motives in the publication of—as another of his friends well entitles it,—“that unfortunate production.” We opposed the opinion which has been so often expressed, that the book was the work of an infidel; and, again and again, declared our belief of the contrary. That any critic, then, should charge *us* with calling the author an unbeliever, argues either such carelessness, or such untruthfulness, as proves his opinion to be of little weight. We say, on pp. 16, 17: “The author of ‘New Themes’ professes to believe in Christianity as a divine revelation, and we do not doubt his sincerity.” Again, on p. 30 we say: “Yet we do not believe the author of

duction, that we have drawn up a second Review, including a notice of the preface to the second edition of “New Themes.” This we shall reserve for the present.

NEW THEMES CONDEMNED, ETC.

15

‘New Themes,’ to be an infidel. He professes to believe in the Scriptures, and we credit his profession.” Again, on p. 138, we entitle his labour, “well-meaning advocacy” in the cause of social reform. On p. 48, we declare: “*We* are satisfied that the book was written by a Christian, and one of exemplary life and conversation.” And all this, we now re-affirm. We believe the author to be a good man, a sincere Christian, a zealous, would-be reformer. Believe him to be a well-informed, clear-headed, political economist, we cannot, so long as the “wild blunders and risible absurdities” of “New Themes,” stare us in the face. We shall now, very briefly, review the “Some Notice, &c.” We are sorry to observe here, the same careless hand, the same recklessness of assertion, the same rambling, illogical, cast of mind, which were so painfully manifested in “New Themes.” Indeed, it would appear as if our “Review” had been scarcely perused at all; so remarkable are

the misstatements respecting it. Surely, if worth noticing, it was worth reading.

The "Notice" says: "You will have readily perceived that not all the censure in which it abounds, is due to the critic himself. It is, in part, a compilation of what has been said and written by others. The 'Review' presents itself in two aspects:— Firstly: Its criticisms and their original authors. Secondly: The critic or compiler. The authors of these severe charges demand the first attention."

Is it possible that the author of the "Notice" can have read the "Review?" The reader will see by reference, that the only opinions of *others* quoted, are that of one "eminent individual" (p. 30), and two booksellers, pp. 30, 48. What then can our author mean by the above "original authors;" and by the remark that, "In regard to them, it would not be difficult to administer severe retaliation, and to deal in sharp retort?" Would he administer "severe

retaliation" to the poor booksellers, whose consciences would not permit them to aid the circulation of "New Themes?" Would he use "sharp retort" to "this eminent individual" who dared to disapprove of what he thought a dangerous production? He cannot, we imagine, even know who he is. So far from the "Review" being, in part, a compilation of what was said and written by others, no one knew of the writer's intention to review "New Themes," until the "Review" was partly written. The present writer avows the authorship, with all the responsibilities, merits, or demerits, therein involved. We cannot see that, at least so far, our author has gained anything by exchanging the arm-chair of the author, for the tripod of the critic. But we have a still more striking instance of his critical acumen. He says that, the "Reviewer" considers "these English statutes as a discovery of his own." This is meant to be witty; and there is "some-

thing exquisitely innocent" in his clumsy attempts at ridicule; but unluckily, these unwonted gambols prove suicidal; for our author is so inconsistent, as to admit that, we credit these "*discoveries*" to *Wade's British History*! (He might have added the titles of other works, which we quoted, also.) We are no violent advocates for the "Greek unities;" but we think that, at least every *half page*, should be consistent with *the other half*. We quoted the Poor Laws simply in disproof of his flagrant errors. Happy would it have been for our author's reputation as a political economist, if *he* had stepped "book in hand" into this discussion; and preferred the *facts* of "*Wade's British History*," to the assumptions and contradictions of "*New Themes*." Many of these assertions are, indeed, "profoundly strange," not only to ourselves, but to the world at large. If our author will exhibit the "breadth of his knowledge," by "pointing out the very statutes, reciting the very

words, and quoting" any authorities, which will bear him out in the half of *his* "*discoveries*," we will agree to let the rest pass without challenge. As our author grows jocular, and amuses us with an anecdote of a layman, let us have our turn at telling a story:

"Once on a time," in 1851, a book was published in a certain city, entitled, "*New Themes for the Protestant Clergy*," &c., the object of which was to urge the duties of Christianity; but so awkwardly was the thing done, that many declared that the avowed Christian was really an infidel! And his friends could only save his principles by sheltering him under the obscurity of his style; declaring that he had not made himself understood!

He remarks that, "It is no doubt unknown to the Reviewer that the statutes quoted by him so complacently as a complete reply to the statements made by me have been the subject of official comment in England. In

1834, a royal commission, appointed 'to make diligent and full inquiry into the practical operation of the laws for the relief of the poor in England and Wales, and into the manner in which those laws were administered, &c., made an elaborate report,' &c. He says, this is "no doubt unknown" to us. What will the reader think of our author's fairness, when, on turning to our "Review," pp. 120-128, he finds that we have *devoted no less than eight pages to this very subject*—the royal commission of 1832-34? Here is a critic, indeed! Our author, not in the most courteous manner in the world, calls us "blind." But who is "blind" now? These are singular specimens of the "lofty ways of Christianity," in which he desires his readers to walk! We know that he *intended* no misstatement, but "charity" has clearer eyesight than is here evinced. And with reference to "charity," we have another misstatement, quite as remarkable as the one just noticed. He says that, "It was an allegation in 'New

Themes' that there was no adequate work in the English language on CHRISTIAN CHARITY," &c. The Reviewer furnishes a whole catalogue of works ON THE LOVE OF GOD, AND ON GOD'S LOVE FOR MAN. The Reviewer is perhaps so imbued with a knowledge of the ancient languages that he occasionally forgets his English; he knows that the word we translate *charity* meant also in the original, love. He merely forgets that our word charity has an English meaning so well established that not even the Reviewer himself can shake it. Neither man's love of God, nor God's love for man, can be called charity without violence to the English language. How one apparently so well educated could be guilty of such a mistake, seems inexplicable. Does the Reviewer call it AN ACT OF CHARITY IN GOD TO LOVE HIM? And if he be willing thus to force his vocabulary, is he so irreverent as to go further, and say that it is AN ACT OF CHARITY IN HIM TO LOVE GOD?

Now what will the reader say, when we inform him, that this choice morsel of criticism is entirely gratuitous? What will he think, when we inform him, that in the whole of the "Review," there is *not the slightest reference* to this allegation, that "there was no adequate work in the English language, on CHRISTIAN CHARITY?" We remark, on page 129 of the "Review," that, "our author inquires, where, in all its range, shall we find a treatise upon the 'Love of God,' which does justice to the magnitude of the subject?" By reference to page 29 of "New Themes," it will be seen, that we have quoted the passage, *verbatim*. We then proceed to give a catalogue of works upon the "Love of God," which catalogue is, of course, strictly pertinent to the subject. After this, the less our author says about the "low paths where the blind are prone to go," the better. It is "charity" to suppose *him* "blind;" and we willingly relieve him from

a less desirable dilemma. But is a writer so careless in his statements, so reckless in his assertions, qualified to be a public teacher, and moral instructor?

A BRIEF NOTICE

OF

"HINTS TO A LAYMAN."

MR. CROLY, in his *Life of George IV.*, tells a very good story of Erskine and Pitt, which occurs to us forcibly at the present moment. "When Mr. Erskine commenced his maiden speech, Mr. Pitt, evidently intending to reply, sat with pen and paper in his hand, prepared to catch the arguments of his formidable adversary. He wrote a word or two, Erskine proceeded; but with every additional sentence, Pitt's attention to the paper relaxed, his look became more careless, and he obviously began to think the orator less and less worthy of his attention. At length, while every eye in the House was fixed upon him, with a contemptuous smile he dashed the pen through the paper, and flung them on the floor. Erskine never

recovered from this expression of disdain; his voice faltered, he struggled through the remainder of his speech, and sank in his seat, dispirited, and shorn of his fame."

No one who has perused the "Hints to a Layman," will ask a reason for the quotation of this anecdote. We had been advised of the intended publication, and had seen it advertised with "a great flourish of trumpets." We thought, here, at last, will be something worthy of a response; now we shall know something of that

"Stern joy, true warriors feel,
Who meet with foemen worthy of their steel."

Of course, we procured the work with all despatch; we waited, pen and paper in hand, to find something in the shape of argument, of reason, at least of common sense, to justify us in the expenditure of "stationery." Groping our way, carefully, through the obscurity of blundering sentences, rheumatic phraseology, puerile truisms, and personal

abuse, which disgrace this volume, we have still asked ourselves the question, What is the object of this wasteful outlay of sixty-seven pages of good paper, which might have been so much more usefully employed? Arrived at the end, with Pitt, we "stick our pen through the paper, and throw both on the floor." We would fain answer, but what is there to be answered? We know that it is considered rather discourteous by one who aspires to be an author, to be considered unworthy of any kind of response; but what can we do? "*Ex nihil*," &c. "Nothing can come from nothing;" how then shall we find anything in the "Hints" worthy of a grave reply? To show our willingness to do all that can be expected in this matter, we hereby promise that, if the author of "Hints," or any of his friends, will point out to us a single page, or half a page, of the "Hints," which has the least claim to a serious notice, we will endeavor to give it such consideration. Our critic means to be

very severe upon us: this is not the first instance of a "man's committing suicide, when he only planned murder." We make no pretensions to extensive literary qualifications, but we are so fully convinced of their value, that when we select a literary teacher, it shall not be the author of such a luminous and perspicuous sentence as this, to which there are many parallels: "Eminent foreigners have remarked this intense direction of our life to what is visible and tangible, to what has visible and palpable and measurable results; and while they have admitted that the general mind of the country is far more alive to questions that range above mere material interests, than is the case among the nations of Europe, they have been justified nevertheless in stating, that, as regards works of profound reflection, there are fewer to appreciate them than among any other civilized nation."

Was there ever a sentence more "Ciceronian" in construction, more "Johnsonian" in

dignity? But as our limits will not allow us to quote over half a hundred pages, we must desist. A critic says of some of Boswell's lucubrations: "To say that these passages are sophistical, would be to pay them an extravagant compliment. They have no pretence to argument, or even to meaning." We shall not be so severe on the author of "Hints." But we must treat our readers to one instance of this author's beautiful consistency and logical precision. On p. 33 we are told that, the "amount of his [the Reviewer's] inference from our author's words is, that he speaks of the doctrines of the Gospel with such gross irreverence as to warrant one who did not, from other sources, know the contrary, in setting him down as an infidel;" and yet, on p. 58, this acute critic contradicts his own words in the following remarkable style: "He [the Reviewer] does not prove one defect, nor even refer to our author's theory of doctrine, upon which alone the charge of infidelity could

be justly based." "Look first upon this picture, then on this." In one place we are told that, our inference is, that the author's views of doctrine would induce some to think him an infidel. Anon, we are as gravely assured that we do not *even refer to our author's theory of doctrine!* No wonder he tells us that, "only a mere verbal logician could object as he does on p. 55;" that, "statements and counter statements, affirmatives and negatives, on the same questions, necessarily prove a loose and inconsistent reasoner!"

Will it be believed that the author of "Hints" takes our good-humored raillery over the absurdities of "New Themes" for severity? *This* may be an innocent error, but to charge us, after all our protestations of regard for the Christian character of the author of "New Themes," with calling him an *infidel*, can hardly be innocent. His awkward attempts at ridiculing our literary capacity for writing the "Review," will not

surprise any one who reads his "Hints." We well remember Mr. Patrick Lyon, as an eminent blacksmith, but we never heard of his being called in as an assayer, to decide what was, and what was not, gold. A Lichfield alderman once encountered Dr. Johnson, as they both emerged from the Cathedral, after service. "A fine sermon we have had to-day, Dr. Johnson," exclaimed the municipal worthy; not unwilling, perhaps, to proclaim his acquaintance with the great man. The gruff Doctor, who delighted in rebuking empty pretension, either in aldermen or in *pamphleteers*, unfeelingly responded: "That may be, sir; but it is impossible that *you* should know it!"

Now, "New Themes" may be a very strong book, and the "Review" may be a very weak book,—but it is impossible that he of the "Hints"—but we spare the application. The reader must excuse us if we give the opinions of others, perhaps as well qualified to judge—of some of the most eminent men of the

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land—of the merits of our unpretending "Review."

The coarse scolding strain in which this author attacks us, we hope to survive. This "violent dealing" will only recoil "on his own pate;" and we congratulate him that blows in that quarter, will be less detrimental than they would be to some other individuals. We presume that an extensive sale is anticipated for the "Hints." An extensive circulation, we have reason to know, has been already *secured*. But we are all aware that a *quick circulation* does not always betoken health, or argue long life. One thing we can promise the writer: that, when coarse abuse, delivered in the language of a school-boy, and graced with manners—not exactly of the "old school," shall be preferred to argument and good-breeding, a wide popularity will be *enjoyed* by the "Hints." Until that time, the unfortunate author must be satisfied to wait for that general depravation of taste, which alone can secure him the favor of the public.

We said in the "Review," that the author of "New Themes" had sufficiently punished himself in the production and publication—above all, in the extended circulation—of "New Themes." We little foresaw what a sore infliction we were preparing for him by our "Review's" calling to his aid (!) such a champion as this! Imagine his overwhelming mortification at this unfortunate display of the zeal of his champion, the author of "Hints!" We are not naturally cruel; and yet how the gentlest of men will, sometimes, have a savage thought dart into his head! Shall we confess it? We were actually tempted to advise all of our readers to buy and peruse these "Hints to a Layman!" If there are any copies which the author wishes circulated, we promise faithfully to distribute them. But no! far be such sanguinary revenge from our hearts! In mercy to the unlucky author, let the "Hints to a Layman" quietly sink into oblivion: let this volume

"Hie to the shade,"

Where, *condemned* and dishonored, "New Themes" shall "be laid."

Randolph, of Roanoke, we quote from memory, was once violently assailed by some aspirant for public favor, who undertook to give some "Hints" to this eccentric "Layman." To the surprise of all present, who expected that the young orator would receive an immediate castigation, Randolph took no notice whatever of the author of the "Hints to a Layman." Shortly after, however, having occasion to speak of a bill which was originated by the predecessor of his assailant, he remarked: "This bill was introduced by the gentleman who formerly filled that seat (pointing to the seat of the assailant), which is now vacant." So with ourselves: we commenced this discussion with the author of "New Themes," who once filled that chair of social reform which is now vacant.

THIRTY OPINIONS

UPON

"NEW THEMES," ETC., AND ITS "REVIEWER."

PERHAPS no book ever took the community more by surprise, than did the "New Themes for the Protestant Clergy." Its insulting attack upon Christian ministers, and Christian men, and its studied depreciation of the operations of Christian charity, were as remarkable for virulence, as were its statements for want of truth, and its "zeal for lack of knowledge." We do not mean that the author intentionally falsified; but surely there is a responsibility for ignorant censorship, as well as for learned perversion. He who would instruct, must be careful to be instructed. Before the public had recovered from their surprise at the audacity of the work, they were astounded at the discovery of its au-

thorship. As the splenetic raving of an avowed unbeliever, it would have been amazing; as the acknowledged production of an exemplary Christian, it was incomprehensible. Its reception was exactly that which might have been predicted. It was lauded in quarters, where praise should be matter of the deepest mortification;* it was condemned by others, whose approval would have been sufficient reward for greater labor than was bestowed in its production. That some of this latter class did approve of this work, we are not at all disposed to deny. That the vast majority of intelligent opinions are condemnatory of "New Themes," we most conscientiously believe.

* Extract from a letter, just received; "How much it grieves me to see the *triumph* which NEW THEMES gives to free-thinkers and socialists. Does not — begin to see the *bad company* his *book* has brought around him? If a Christian, indeed, which I cannot doubt, I should suppose he would be troubled by the *source* from which his praise comes, and the *grounds* on which it is based, equally."

Great surprise was expressed, that a book so unfounded in its assertion, so bitter in its spirit, so injurious in its tendency, should be so long unanswered. Believing, in the words of a leading periodical, that this work "aimed a hostile blow at evangelical religion;" that the author's theory was "wholly indefensible; his views of Christianity distorted; and his assault upon the ministers of religion, and existing institutions, without excuse," we felt that the public had a right to demand, that "New Themes" should not escape unrebuked. After waiting in vain for some one else to assume the duty, we felt it incumbent upon us to attempt it. Feeling the necessity of brevity, we were obliged to leave many of the errors of the work untouched. Our great care was, to be strictly just to the author; had we been as careful of our duty to the public, our censure would have been doubled, and our pages quadrupled. But, we were far kinder to the author than he was to himself. We declared,—what he certainly

left in doubt, in the minds of many of his readers,—that his object was a good one; we quoted his exact words, that the public might see both sides at once; and we left many of his objectionable passages entirely unnoticed. Could a "Review" have possibly been more fair, or rather, more lenient? In addition to this, we undertake to say that, not one of the author's friends has contended more frequently, in social intercourse, in favor of his Christian character, than has the present writer. The "Review" was published; and truly our reward has been abundant!

Testimonials of approbation, verbal, and written, from friends, and strangers, from Christians and others, have endorsed the testimony of our own conscience, that we had done, however feebly and imperfectly, a good work in reviewing "New Themes for the Protestant Clergy." Intimate friends of the author of "New Themes," in several cases entire strangers, and to this day perso-

nally unknown to us,* tendered us their thanks for, what one of them denominates, a "seasonable interposition in behalf of true Bible charity." One of these gentlemen, whom we had never before seen, called upon us, and warmly condemning his friend's book remarked, "I had rather, sir, that you had sent me a copy of your 'Review,' than a \$500 note. I said, when this book first made its appearance, that it would do more harm than 'Paine's Age of Reason.' It is not black-faced infidelity that we fear: this book will be the food of vicious and vulgar minds. If this 'Review' should prove to be the last work of your life, sir, I believe it will be the best." Another intimate friend of the author of "New Themes," equally a stranger to us, expressed himself almost in the words of this paragraph. How completely overwhelming has been the rout of the "New

* With some of these gentlemen designated as "unknown to us," we have become acquainted through the medium of the "Review."

Themes" army, may be seen, from the desperate plunges of their leader, in his attempts to escape from the quagmire in which he has involved himself [see "Some Notices," &c.], from the amusing paroxysms of the *brilliant* author of "Hints to a Layman," and from the vapid effusions of some newspaper scribblers, who, unfortunately for themselves, have got into print, by imposing upon the good nature of indulgent editors.

Whilst making these remarks, we, of course, admit every man's right to condemn the "Review," as heartily as we have the work reviewed. We ask no quarter; and shall certainly not mistake, as some of the friends of "New Themes" and its author, seem to have done, *the freedom of criticism, for want of respect for personal character*. So far from having any "bitterness of feeling" against the gentleman whose work we have felt it to be our duty to condemn, or even against our violent assailant, the author of "Hints to a Layman," we profess exactly the

contrary. We esteem the motives of both; and heartily wish them success in all philanthropic efforts, and every good work which may enlist their zeal. Had the author of "New Themes" been satisfied with urging men to greater interest in the cause of humanity, and omitted that dangerous admixture, which has elicited so much merited condemnation, we should have revered the book, as well as (which we still do) have respected the author.

As the publishers have appended to our author's "Politics for American Christians," (a much better work, by the by, than its predecessor) some notices—approbatory and mixed—of the work reviewed, we have a precedent for our present quotation of opinions. Of these, some speak of both the "Review" and Reviewed; some writers have read only the "Review." Let it be remembered in this connexion, that in the "Review," we have given not our opinions merely, nor chiefly. We have quoted the exact

words of "New Themes:"—words, too, that cannot be neutralized, or have their literal meaning altered, by the context. Many persons have very indefinite, and, therefore, erroneous, notions upon this subject of passing opinions upon works. We hear the objection made: "You only quote *part* of an author's work; the review, therefore, is not fair." But is it possible to quote *all* of an author's book? We have several thousands of volumes of literary Reviews: the "Monthly," 1749–1842; the "Edinburgh;" the "Quarterly," &c. Does any one expect that the whole work of an author shall be incorporated in each, or either, of these Reviews, before an intelligent opinion can be formed of its merits? Quotations—in some cases, copious quotations—should be given; and these should fairly represent that which the critic makes the subject of praise or of censure.

Quotations may be fair or unfair. To give an instance: suppose the critic should

object, to the author reviewed, that he unjustly condemns the character of an individual named, and gives, as a quotation, this phrase: "He is a man of questionable character;" this would be an unfair quotation, provided the author reviewed go on to state what *he* means by a "questionable character." *Then*, the context should be given; that the reader may sit in judgment upon the whole subject-matter. But, if the author assert, "Such an individual is a liar," it is perfectly fair in the reviewer to quote this phrase, without the context, as the *author's* opinion of the individual accused, because *this* is a direct accusation, which no context can neutralize or modify. The author's evidence, indeed, if he give it, might not be sufficient to satisfy *you* that the lie is proven, but the critic only professes to give the *author's opinion*.

Now, examine the quotations in our "Review," on this common-sense basis. They will be found not only unusually copious,

but all of the direct, abstract character required by the above rule.

Can any context modify the assertion that, "it is rare to find one [minister of Christ] who even comprehends the scope of his teaching who spake as never man spake?" (See "New Themes," p. 214, 215; "Review," p. 34.) Can any qualification neutralize the accusation that, "illustrations of the pure teachings of Christ they find nowhere?" (See "New Themes," p. 28, 29; "Review," p. 25.) Assuredly not. The "Review" was especially careful to state that the *design* of the work, the *motive* of the author, was good. Approve of the work itself, the Reviewer could not; and it appears by the thirty testimonials subjoined, that he is not singular in his dissent. These opinions are, in some cases, those of eminent and justly distinguished individuals, in various walks of life; in all cases they are respectable; and are highly valued by an humble laborer in his Master's vineyard; who thus finds that he

elicits approbation, where he only sought to discharge duty. Some passages are, of course, omitted;—not from a want of appreciation of the value of such commendation, but from an obvious motive. Yet certain approbatory passages have been retained, as a species of self-defence against assaults (such as are exhibited in "Hints to a Layman") charging literary defects, &c. This is a convenient mode of attack;—a weapon which can be wielded by any weak hand, when the armory of truth and reason is not readily accessible.

No. I.

FROM A ZEALOUS PHILANTHROPIST, A FRIEND OF THE
AUTHOR OF "NEW THEMES," BUT UNACQUAINTED
WITH THE "REVIEWER."

October 28, 1852.

DEAR SIR:

I read with painful interest "New Themes," when first published, and longed for an anti-

dote to much of its exceptionable matter. — put into my hands a copy of your "Review," which I have perused with much satisfaction and profit.

I design no unmeaning compliment when I say that your "Review" is both able and interesting. The statistical information you have furnished, touching the causes of pauperism, both in this country and Great Britain, as well as the condition of the poor and means for their relief, I consider the most efficacious weapon you could have employed in vindication of the truth. For, after all, what the public needed, was rebutting evidence. This you have furnished, from the testimony of credible witnesses. And for the service thus rendered, I come to thank you.

I profess to be a friend of the poor, and desire to get at the best means for ameliorating their condition. Were I to take "New Themes" as my guide, I should despair of accomplishing anything.

You have *severely* rebuked the irreligious tendency of the book. If you have cut deep, it was because the nature of the wound required the knife.

Mr. — I know well. I esteem him as a warm personal friend. So much the greater is my regret, that he should so far have forgotten himself, as, literally, to wound Christ in the house of his friends.

Again thanking you for your seasonable interposition in behalf of true Bible Charity.

I am, &c.

FROM THE SAME.

"I took occasion to thank you for service rendered in a common cause. I felt that you had a right to expect thus much from your Christian brethren, in bearing the 'heat and burden of the day.' Your task was not a pleasant one, in confronting a fellow-disciple, and that, too, on ground where there

ought to have been no difference of opinion.' Yet I hesitate not to say, you have discharged a solemn duty, and will meet with your reward.

"When first I got hold of 'New Themes, and began to read it, I was utterly confounded. I read on till midnight, hoping to find something, as I progressed, in extenuation of the extraordinary onslaught on Christianity.

"I put the book down, at 1½ o'clock in the morning, sick at heart. The effect on my nervous system was such that I had but little rest for the night.

"You will understand, therefore, why my sympathies are with you; and why I come to add my testimony and commendation to the excellence of your book.

"I ought to recall a word I used in my former note, — 'severity,' — as applied to the tone of your 'Review.' I should have used it in a qualified sense. I do not consider

that you were unnecessarily severe. It would have been difficult for you to have been severer than 'New Themes;' instance passages quoted in Review, on pp. 25, 26, 27. My impression is, that the readers of your volume, will not regard you as having violated the courtesies of the Christian gentleman, in anything you have said.

"Dr. Johnson has remarked, 'Christianity is the highest perfection of humanity, and as no man is good, but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measure of the greatest good.'

"If this be so, 'New Themes' extinguishes the only source from whence this good can spring—Christianity.

"With yourself, most heartily can I say, 'I trust the time of repentance and retraction will yet arrive.'"

No. II.

FROM A FRIEND OF THE AUTHOR OF "NEW THEMES,"
BUT UNACQUAINTED WITH THE "REVIEWER."
WRITTEN TO A FRIEND WHO HAD SENT HIM A COPY
OF THE "REVIEW."

Oct. 14th, 1852.

I am much obliged to you for the able and interesting Review sent to me this morning. I had already procured a copy, but I am glad to have another to send to a friend.

I rejoice that a "Layman" No. 2, has taken hold of this important subject, and answered "A Layman," as "Layman" No. 1 will be apt to remember, and I hope profit by. The Review is well conceived, is skilfully written, and in my judgment is unanswerable. I have been looking over your copy since I received it, and my former impressions are confirmed. The writer has left nothing for any one else to say.

No. III.

FROM A JUSTLY DISTINGUISHED WRITER; A FRIEND
OF THE AUTHOR OF "NEW THEMES."

Oct. 12, 1852.

(This writer, after stating what he believed to be the origin of "New Themes," proceeds:—)

"This is all *theory* or conjecture. But it is the only way in which I can solve the mysteries of that unfortunate production. That it contains much sound and seasonable truth, and some important practical suggestions, we must all admit. But this only enlarges its capacity for mischief. I think you have done a good work in reviewing it, and I thank you sincerely for your volume, which I have read *through* with much satisfaction.

"You have triumphantly vindicated the Christianity of our day, from the aspersions of doing nothing for the poor. I think you might have said with historical accuracy,

that the 'Church' in its different branches, or Christians as a body (if Mr. — prefer *that*), have never done *so much* for the poor, since the Apostolic age, as they are doing now.

"* * * The charges against the Church of England, partake of the extravagance of the work at large. The question of Pauperism in England, is an almost fathomless abyss. We are chiefly concerned in that question at home. And what is specially observable in Mr. —'s management of this topic is, that his premises are British, and his conclusions American.

"He loads his guns with John Bull's cartridges, and fires them off *at us*. It takes some equanimity to bear this meekly.

"But I am writing in the utmost haste, with an engagement pressing on hand, and I cannot say all that is in my heart to say to you, about the book, or your able and timely Review of it. Thanking you again,

"I remain, Dear Sir, &c.

No. IV.

Oct. 25, 1852.

"I have read your Review of New Themes, with attention. In addition to the fairness of the analysis, I find in it many strong propositions and original sentiments, of peculiar force. The 'Review' contains, moreover, many valuable and important statistics, condensed into small compass, which must have been the result of great labor, investigation, and research, by the author. As a book of reference of sound ecclesiastical truthfulness, it will contribute to the library of the philosopher, and man of science, as well as theologian."

No. V.

Says of the Review that, "It is calculated to do good, to eradicate evil;—the duty of every Christian."

No. VI.

"I only got half way through the New Themes, and then gave it up as unprofitable: *still* it contains much that is too true."

No. VII.

Oct. 14, 1852.

"Your Review of New Themes is interesting and satisfactory, and I have read it with profit and pleasure. Christians and philanthropists, in spite of the New Themes, have always been closely wedded."

No. VIII.

FROM A DISTINGUISHED PUBLIC OFFICER, AND
LITERARY GENTLEMAN.

"I have read your little pamphlet through with much pleasure; somewhat, of course, at a disadvantage, not having seen the New Themes which it reviews. I confess I have no great desire to see it. If my memory does not mislead me, I have heard the name

of the author—one of our most respectable and intelligent citizens. The pleasure I have in reading your pamphlet, aside from the intellectual gratification, is in the consciousness, that there are among us, young men, who not only think seriously, on subjects distinct from money-making, but know how to express their thoughts in a scholar-like manner. Unhappily, except in pamphlets—such is the condition of our press—there is no mode of utterance for such as you and I, and others, who have serious thoughts aside from mere business.

“I need hardly say, how completely I agree with you; perhaps go a little farther, and wish that the agency of government, in relieving pauperism, acted only through the Christian Church.”

No. IX.

“From what I hear of the author of *New Themes* I presume he means no harm by his work; but the errors and evil tendencies of what he has written, are manifold, and have been strongly set forth in your Review.

“In many points, I think you are peculiarly happy in your reply.

“The *New Themes* set me to thinking on the subject treated, and I was glad to have read it. It led me to commence a strict scrutiny of my own motives and actions; and though I was compelled to enter a plea of not guilty to the charges preferred, I felt stirred up to more zeal by the onslaught thus made upon Christians in general, and the clergy in particular.

“Still, in most cases, I think the book would do harm, and harm only; and I am glad you have so ably reviewed it.”

No. X.

Nov. 2, 1852.

"I have never seen New Themes, &c., and know nothing of the work, but from the extracts which you have given. They are sufficient to show its poisonous nature, and I rejoice that you have found time to furnish such an antidote."

No. XI.

FROM A LEGAL GENTLEMAN AND AUTHOR.

Oct. 25, 1852.

"I find in the Review a great deal of interesting material, well wrought up; and I cannot but believe its effect will be admirable."

No. XII.

Nov. 16, 1852.

"It was not until last week I had time to read your Review. It is forcible and just."

When I spoke to you about New Themes, I had not seen it, nor did I know its drift. I only knew Mr. — was a man who had read much on the subject.

"Very unfortunately, many Protestants are blinded by Romish pretence and assumption; and although they well know the actual condition of the Romish Church, they take its exaggerated standard to measure all others by, and never once think to excuse any short-comings in Protestants."

No. XIII.

FROM A LEGAL GENTLEMAN AND AUTHOR.

Jan. 6, 1853.

"Nothing has come under my eye this many a long day, which gave me so much pain as the work entitled 'New Themes, etc.,' having always cherished a high opinion of the reputed author, as a *scholar*, a *gentleman*, a *merchant*, and a *CHRISTIAN*.

"I could not have imagined that one hold-

ing the least pretension to such habits of character, could have found it in his heart, or have made the mistake, to put forth such a work.

"I was more particularly *distressed*, that one for whom my heart is continually drawn out in prayer, that God's grace may visit him, but whom, alas! the WORLD influences too much (as who does it not?) should have referred to it, as stating a good many *facts* and *truths* about the *clergy*.

"It does, indeed, state a great many facts and truths, to prove that our nature is *imperfect*; and that the best of us, are never wholly free from *corruption*, till we put off this mortal coil. But, as we lawyers say, 'The greater the TRUTH, the greater the LIBEL.' That is to say, a libel which has its foundation in a *fact*, does the greater injury. Volney, and Voltaire, and Tom Paine, knew well how to avail themselves of this, in their assaults upon Christianity.

"I only saw the 'New Themes' within

this few weeks, and had not then seen your *excellent Review*."

This writer then refers to the "tendency" of New Themes, &c.

No. XIV.

FROM THE PRESBYTERIAN OF OCT. 30, 1852.

"We noticed the New Themes on its first appearance, without the most distant intimation of its authorship, and we then expressed our opinion of its dangerous character. We regret to say that a subsequent examination only added to the strength of our first convictions. Whatever may have been the design of the author, his book has aimed a hostile blow at evangelical religion. His theory is wholly indefensible, his views of Christianity distorted, and his assault upon the ministers of religion, and existing institutions, without excuse. This book has now been reviewed by an intelligent layman, who certainly exposes many of its objectionable

features, and makes them appear still more objectionable by grouping them together. The tone of the review is very severe and too personal. Handle bad arguments with rough honesty—this may be done effectively, without treating their author with discourtesy."

Is it not amusing that the author of so severe a notice as the above, should find severity in *our* "Review?" As to the latter's being "too personal," all that is "personal," is highly in favor of the author of "New Themes." Is it too "personal" to speak of a man as a "Christian of exemplary life and conversation" (Review, p. 48)? Of his "well-meaning advocacy" (Review, p. 138)? Of his seeming to have "so much at heart the well-being of the indigent, and the moral and social improvement of the human race" (Review, p. 139)? Surely this is strange "personality!" We shall show that others take a very different view of the spirit in

which our "Review" is written. The editor of the "Presbyterian* Magazine" says, that "the Reviewer is full of charity towards the erring author of New Themes." Others—but we shall proceed to quote the letters, &c., in which these views are expressed.

* These condemnatory notices of New Themes from PRESBYTERIAN periodicals, are a good commentary upon the sagacious remark of the author of that most unlucky effusion, entitled "Hints to a Layman;" who, in one of his melancholy attempts at wit, states that, he was unable to "account for the attempted severity of the Reviewer, until I was informed that he was a Layman of the Episcopal Church; and the problem in my own mind is solved, *et hinc ille lachrymæ*." But when Presbyterian authorities thus condemn "New Themes," whose are the "tears" then? He of the "Hints" may be congratulated that he has got his mind into a condition to solve "problems."

It is a great thing to be able to "solve problems."

No. XV.

FROM AN AUTHOR, THE FRIEND OF THE AUTHOR OF
"NEW THEMES," BUT UNACQUAINTED WITH THE
REVIEWER. EXTRACT FROM A LETTER WRITTEN TO
AN ACQUAINTANCE.

Nov. 2, 1852.

"I am *much indebted* as well as *much obliged* for your sending me the 'Review,' &c. It came at the very time that I was intending to get it. I have read it through, and am greatly pleased with the manner in which our anonymous lay friend has interposed his shield, to catch some of the 'fiery darts' that have been aimed at us, by the author of 'New Themes,' &c.

"The reply is written with vigor, good *taste*, and (better than either) with good *temper*.

"The Reviewer has successfully shown that, whatever may have been the intentions of Mr. — (which none who know him are disposed to impugn), his *language* has been

often very unguarded, and his statements widely at variance with the opinions of others, whose judgment he *himself* greatly respects.

"The Review is highly creditable to both the Christian and literary character of the author."

No. XVI.

Oct. 28, 1852.

"I have read your Review of New Themes, and in reading it, was constantly reminded of the words, 'The accuser of our brethren,' 'which accused them before our God day and night,' Rev. 12, 10. The author, certainly, has placed himself before the public, as doing to the church, what the 'great dragon the devil,' is said in that verse to have done. The Review is admirably written; the truth, the whole truth, and nothing but the truth, being told, in a Christian-like spirit and manner."

No. XVII.

December 20, 1852.

"I was particularly gratified with the paragraph on Girard. I have not seen anything from a layman, so bold, conclusive, and so suited to rivet impressive conviction, in reference to Girard's infidelity. The clergy owe you a debt of gratitude for vindicating them against an attack the most formidable that could be made, because made on a large scale, by *actions*, that speak louder than words, and in this case, I fear, will tell with much more disastrous energy.

"I would that your paragraph could be extensively read."

No. XVIII.

November 20, 1852.

"The '*New Themes*' I have read carefully, notes and all, with the exception of a few notes that I had not courage nor patience

to wade through. How the Professors of Princeton can keep quiet, and allow such errors to walk abroad unmolested, I cannot understand. The Review has received such unqualified commendation, that it is not worth while for *me* to express an opinion. I was glad to hear Dr. ——'s real opinion. * * Then, again, the false assertions he makes, the sweeping denunciations throughout the whole book, are perfectly *preposterous*."

[We may pause a moment in this quotation to state that this writer was not willing to admit "New Themes" into the library, for fear of the injurious influence it might have upon immature minds. It would seem that this caution was not needless, for the writer proceeds to speak of the impression a few passages made upon two juvenile minds:]

"—— and —— heard —— and I talking over the book. I read some passages aloud; they became deeply interested; and

they both said afterwards, they did not see how it was possible for Mr. — to be a Christian, and yet to show so little of a Christian spirit in his book. The view he takes of Girard, shocked — particularly."

This is not the only person we have heard express the opinion that, "New Themes" was not a book to be left where it might be read without a commentator to refute its errors.

No. XIX.

November 1, 1852.

"We think the Review does Mr. — great credit. Mr. — [a gentleman whose name is familiar to the nation, for having long served them in a most useful capacity] says, 'it shows a great deal of research.' But, what is better, I think it was called for, and will do good. Some say there are many good things in the book (I have not read it), but this would seem to make it the more dangerous. — went to hear — last

Sabbath, and says that, among other errors, he warned his people against the 'New Themes' of a modern author, who would aim at the subversion of the existing orders of society, and make Christianity to consist in taking care of the poor, or something to that effect; these are not the exact words. I have no doubt but he was stirred up by the 'Review,' to sound the note. No amount of good can atone for the positive evil contained in the book. I am anxious to know how Mr. — receives it. I fancy he will be surprised himself when he gets a realizing sense of the 'inconsistencies' of his book, as they appear in that grouping."

The gentleman whose opinion is given above (he is not counted, it will be seen, in the "Thirty;" we give a specific number, as a specimen of many "thirties"), whose Congressional experience well qualifies him to judge of works based upon questions of statistics, and political economy, remarked in the presence of the writer, on laying down

"New Themes," "I have just read some twenty pages, and I never saw such a mass of inconsistency and ignorance in my life. Many good things might be picked out of it, but it is levelled against the whole system of truth."

No. XX.

FROM A LETTER TO A FRIEND.

"I have been very tardy in performing the promise I made of writing you my views of Mr. ——'s Review. I have read it with great gusto. It is most capital. It reminds me of some of the best reviews I have read: they have been always gleaned from the best English periodicals.

"The author of New Themes must be slightly crazed, or is a monomaniac at least; more extraordinary views were surely never broached by a Christian man."

No. XXI.

October 14, 1852.

"I last night sat down to read the Review, and did not rise before it was finished. We have heard the 'New Themes' spoken of as an able book; but we agree, if you give a fair view of it (and it appears so to be), that it is full of the most barefaced inconsistency and falsehood.* You have completely demolished the author. You leave him not a plank whereon to save himself. He can hardly think of a defence; and yet, such assertions come from one who would attempt it possibly.

"I am surprised to hear you assert that the author is a believer in Christianity. I should judge from the extracts that your friend, or the bookseller's friend, who advised him not to sell it, had good reason to call the author either an infidel or a socialist.

* The author's exact words are quoted. He speaks for himself.

"Is it known who the author is? And if known, does he not hide his face in shame? It's terrible to risk one's Christian and literary reputation in the manner he has.

"Your last chapter is very able and convincing—some parts of it really eloquent."

The reference in the above letter, to the gentleman who advised a bookseller not to sell "New Themes," is to pages 30 and 31 of the "Review," which we shall quote:

"Let us mention an incident connected with the first publication of New Themes. A bookseller, who had the book sent him for sale, glanced over its pages, and being a conscientious man, saw enough to make him hesitate whether he ought to dispose of it. Not willing to rest entirely upon his own judgment, he sent the book to one of the most eminent men in the United States, whom he considered a suitable judge, with a request that he would give his opinion of the work. After inspection, a written opinion was returned, to this effect: 'The book

must be the production of an infidel or a socialist. I advise you not to sell it.' This fact we had from his own lips."

This gentleman does not seem to have changed his opinion of "New Themes;" in illustration of which we shall give extracts from several letters of his to the Reviewer, written before and after the publication of the "Review,"

No. XXII.

"I have read the 'New Themes' carefully, and am glad that you have reviewed it [the Review was not yet published]; for it is a very bad book, and yet a very ingenious one. Persons, otherwise well-disposed, but ignorant on religious subjects, will be very apt to think highly of the work; it is so plausible; and being full of the religious notions of 'Young America,' it will abet the cause of infidelity under all its phases. His spurious

premises about Christian 'love' should be exposed, for it is the *cant* of his class."

Again, under date of October 14, he writes: "Many thanks for your 'Reply,' which is just such an one as the book deserves. You tell the truth very forcibly on the top of p. 36. Does the author retain his connexion with the P. Church? I think you said he was a member."

FROM THE SAME.

October 28.

"I enclose the well-merited approbation received by your Review. I think the style in which it is written is exactly such an one as the author of 'New Themes' deserved. Have you heard what he says about it? He has done to Christianity what Judas did to Christ,—'Hail, Master, and kissed him,' and then betrayed him."

FROM THE SAME.

November 4.

"I received ***, as well as a very excellent account of the success of your Review. I am quite out of the way of hearing any news from your part of the world, and shall always be glad to be informed how the author takes it, and whether he does not intend to return your fire.

"Perhaps he is, even now, shotting his guns—or, rather, loading them with blank cartridge, for of shot he has none, to judge from his last artillery."

We have noted, here and there, that certain individuals, whose "opinions" have been quoted, are men who are "eminent," are "authors," &c.; not but that we value the approbation of all, but there is, of course, a just weight attached to the verdicts of those whose particular studies, or general intelligence, enables them to combine the learning of the judge, with the impartiality of the

juror; who are equally competent to sit upon the "law," and upon the "facts."

We shall now record the decisions of a number more of this class, whose names constitute "a tower of strength, which they of the adverse faction, lack."

No. XXIII.

FROM A DISTINGUISHED INDIVIDUAL AND AUTHOR.

November 30, 1852.

"I thank you for the copy of the Review of New Themes, and thank you also for writing it. The production was undoubtedly designed as an attack on Christianity.* There is something very amusing in the *im-*

* This opinion we have often heard stated, and as often denied. Indeed, as we remarked upon a previous page, we doubt if any one of the friends of the author of "New Themes," has argued so often and so earnestly in vindication of his Christian character. In conversation (we have not quoted *conversations* here—only written opinions) how often have we heard it declared—"He must be an infidel!"—which presumption we have as strenuously denied, and still deny.

pudence of such writers; who, while they are angry if any one undertakes to teach them how to do their proper business, never are prevented by their modesty, from supposing that they are quite competent to instruct the *clergy* in all that belongs to their appropriate calling.

"Possibly the writer of 'New Themes,' may call himself a clergyman; if so, his lack of modesty and humility, is equally apparent; as he makes a sweeping condemnation of the whole body of the Protestant clergy. He, alone, understands his duty."

No. XXIV.

FROM AN EMINENT INDIVIDUAL AND SCHOLAR, AND
WRITER UPON POLITICAL ECONOMY.

"I thank you for your vigorous protest against the errors of Mr. ——'s book; and, especially, against its excessively vituperative* style. I trust he meant well. His

* Extract from another writer:—"I thank you for your masterly answer to that most vituperative book of

book strikes upon some real evils and defects, but he has missed sadly the tone and qualifications that ought to have been brought to such a work.

“Yours, faithfully, &c.”

No. XXV.

FROM A DISTINGUISHED AUTHOR.

November 30, 1852.

“It [the Review] has pleased me greatly. I think it a fair and candid exposure of a bad book, written in a very bad spirit. Your account of the benevolent labors of Protestant churches in Philadelphia, has interested me greatly.

“With much respect, &c.”

We shall now give the opinion of an English gentleman, of most extensive information, the author of a very valuable work, the popularity of which is best proved by the number of editions which have been Mr. —'s. I read them both, some time ago, with great interest, and shall again peruse your Review with renewed pleasure.”

called for. His letter refers, especially, to that portion of “New Themes,” which brings such absurd and “railing accusation” against the Church of England, respecting her alleged neglect of the poor. But this writer ably defends her against our Quixotic knight, who so often descries “Mambrino’s helmet,” in the ostensible basin of the travelling barber.

Now before the reader peruses this letter, let him ask himself—who is most likely to know the truth, as to English affairs of this character:—the author of “New Themes,” or the author of the letter subjoined?

No. XXVI.

“To S. AUSTIN ALLIBONE, ESQ.:

“Dear Sir—I have derived much gratification from a perusal of your able ‘Review of New Themes,’ a work which appears to your correspondent to teem with dangerous errors, if not also with infidel tendencies.

"With regard to one of the errors—an alleged want of practical charity in relieving the physical, and mental, as well as the spiritual, requirements of the poor and afflicted, on the part of the Protestant Episcopal clergy in England—allow me, as a native of that country, to correct a mistake, which, it is courteous and merciful to suppose, could only have originated in misinformation.

"I can truly say that, there is hardly a village in England, in which some school, poor fund, or institution to encourage industry and virtue, and to relieve want, is not to be found connected with the church. In the larger towns and cities, and in each of their parishes, the clergy are, I can almost say to a man, active in originating, promoting, and visiting Infant Schools, National Schools, Hospitals, Dorcas Societies, Charitable Unions, Visiting Societies to inquire into the wants of the destitute, with a view to proper relief, and many other institutions,

that are an honor to human nature, and to the age in which we live. At the same time, the POOR LAW SYSTEM, as by legislation established, may, certainly, be regarded as a gigantic NATIONAL CHARITY, both in England, and the United States; doubly valuable, from the compulsory power which impels even the miserly man of property to contribute, and the official discretion, which discriminates between the idle and industrious, between the truly afflicted and the base and hypocritical. Such laws, and such establishments, are among the glories of Protestant influence, and modern civilization. Dear Sir, truly yours."

So much for the indictment of the author of New Themes [see "New Themes," p. 147, and "Review," p. 124] running on this wise:

"The Church of England turned the poor out of doors, and took possession of their houses and goods; and whilst revelling in the enjoyment of these ill-gotten gains, myriads of paupers, lying at her gates, are

suffering the extremities of sickness, nakedness, and want." *Ex pede Herculem!*

No. XXVII.

FROM AN INTIMATE FRIEND OF THE AUTHOR OF "NEW THEMES."

October 29, 1852.

"I take the first leisure at my command, for a week or two, to thank you for your good service to the cause of our common Lord and Saviour, by your able and excellent Review of the New Themes, &c., and for the copy you did me the honor to hand me. I have read it attentively, and with interest, and deem it just and called for; spicy and piquant, and *ad hominem*, though it be, it is none too much so. The author had no right to expect less, but more; let him feel it, and repent. He is a good man, I trust, but certainly not a profound theologian. He went out of his way when he undertook to rebuke the Protestant clergy,

as a faithless and hypocritical class of men, of whom he says: 'It is a rare thing to find one, that follows the example, or comprehends the scope of their Master's teachings.' What would he think, or how would he feel, if you or I should say, and publish to the world, that it is a rare thing to find an honest lawyer, or a fair-dealing merchant?

"Let us have fair play; let there be discrimination between the chaff and the wheat.

"The author of the New Themes attempts to justify Stephen Girard, in his invidious exclusion of the clergy from his college for orphans, by reminding us that the management of the British and Foreign Bible Society, the London and the American Sunday-school Unions, is committed exclusively to laymen. Now this is sheer sophistry. Why were the clergy exempted from sharing in the management of these noble institutions? Was it because they were regarded as a dangerous class of men? No, but

because *they* moved and advocated the management of them by laymen, exclusively, in order to call forth the greater amount of lay talent and zeal, in these simple modes of well-doing. The cases are not at all alike; indeed, the author seems to have had some compunctious visitings for his note on page 275 of the Themes, for in his second edition, we find quite another thing, though still far-fetched, and ill-contrived.

"But the most offensive feature of these 'Themes,' is the indirect tilts they make at some of the fundamental doctrines of the gospel. The author's familiarity with certain writers referred to in his work, has alienated him, I fear, in some measure, from the truth as it is in Jesus."

We next subjoin a letter from a gentleman who takes us to task for under estimates, in our brief sketch of charitable operations in Philadelphia.

No. XXVIII.

October 27, 1852.

"I have just read with much pleasure and profit your able Review of the book New Themes, and feel that I am performing no more than a Christian duty, in thus returning you my thanks for the promptness of your reply to this, to say the least, injudicious work, as well as to express my delight at the forcible and convincing manner in which you have met the author and his subject; though, had your notice of him been less conclusive, or tame, I should have regretted its appearance; believing it better, as a general thing, to let publications of this unfortunate character, fall 'still born,' or have their day, and be forgotten, than to advertise them by a lame reply. But your refutation of the author's charges is so complete and overwhelming, that I now look upon it as a favorable circumstance for

Christianity, and for Christians, that the 'New Themes' has been written; inasmuch as in calling forth your 'Review,' the truth has been reached, as well as the right vindicated, and much statistical light on the subject evolved, of a character both interesting and useful. Permit me to say that, without professing it, you have done more in your work, for the cause of charity, than the author of 'New Themes' has done, *with that ostensible object in view*, by pointing out in a forcible manner, *the causes of Pauperism*; thus 'laying the axe at the root of the tree!' I, therefore, earnestly pray that your Review may have a wide circulation, and only regret that it is not somewhat fuller, so as to take a place among the standard literature of the day.

"When my attention was first drawn to the work under review, its pugnacious title, coupled with its anonymous character, led me to think it a catchpenny 'Monthly;' but a seductive preface, with copious notes

by '*the Editor*,' induced me to read it with some attention. What was my astonishment, subsequently, to learn that this editor and the ambitious author were one and the same person! Now this kind of subterfuge to induce people to read an author's book, is, I think, a species of dishonesty, entirely at variance with the spirit that should actuate one who would be a Christian Reformer! and is altogether unworthy the author of 'New Themes!' He should have credit, however, for the maintenance of candor as to the main point of his work; for he leaves no one in doubt in regard to the purpose he has in view; which, undoubtedly, is, to administer an indiscriminate castigation upon all orders of Christians! and like a skilful *executioner*, with his mind so intent upon one object, as to be blind to every other! facts and figures, as well as truth and reason, are as nothing to him in comparison to the 'pound of flesh!'

"Among other reckless assertions, he charges

in general terms, that there is no charity, practical, or theoretical, worth naming, among Christians, at the present day; and comparatively nothing done for the poor, by them! This you have answered faithfully and effectually; but permit me to say, sir, that in your care to deal fairly with the reviewed, you have come short of the actual truth, in your estimate of the number of charitable societies in our city. Instead of two hundred, as you state, there are over three hundred societies, and associations of Christians, among us, whose sole object is the amelioration of the condition of the poor, and the reformation of vice. There are over two hundred churches in this city and county, all of which, I believe, have their charitable fund, in some shape or another; and most of them, their Dorcas societies; besides which, there is in the Episcopal churches, at least, the communion offerings; which are appropriated to the poor; to all of which, you may add, about a

hundred, organized and unorganized, independent associations, collecting from two hundred, to ten thousand, dollars and upwards, per annum. Add to which, the vast sums that are expended in the publication and distribution of Sunday-school, and other religious books and tracts, which are properly works of charity, and all of which emanate from associated religious bodies of men and women, and you have a whole of Christian works of charity, the knowledge of which should put to the blush the author of 'New Themes,' who tells us that more than a moiety of the moneys obtained for Christian purposes, and works of charity, comes from the pockets of non-professors!

"So far as I am acquainted with the benevolent societies of this city, they are directed and supported, either wholly, or in great part, by Christians, it being difficult to get non-professors to undertake any associated work of charity. This fact is notorious; and the opposite is too absurd to merit any serious

notice, as it can be disproved by any man who is himself engaged enough in works of benevolence to have mingled with that band (much too small, I admit) of self-sacrificing Christians, whose money is poured out like water, and whose whole lives are spent in 'going about doing good!'

"I fear I have wearied you with so long a note, but could not resist the inclination in passing to endorse your testimony; and I will only add, in conclusion, that you have yourself performed a work of Christian charity in the production of this able review of that unchristian work and bad book."*

* With reference to the assertion of "New Themes" that charity is neglected in this age, hear the "OPINION" of a very celebrated public lecturer:

"Our age might also be termed the age of extreme benevolence; *no charity had the world ever seen equal to that of our times*—so kind, so far-reaching, so encircling.

"The human benevolence of our day was like a Divine Providence made visible and made active; as minute in its agencies as it was absorbing in its character; for

No. XXIX.

Editorial from the "New York Observer," of Oct. 28, 1852.

"A few months ago we criticised with great severity a Philadelphia book entitled 'New Themes for the Protestant Clergy.'

while it encompassed, in its anxiety, the whole circle of mortal sorrow and want, it at the same time labored to relieve every specific ill."

The author of "New Themes" charges clergymen with neglecting charitable labors, and occupying themselves too much with theology. Daniel Webster's "OPINION" upon this very point has been lately published: let us contrast it with the above:

"He expressed the idea that, though the ministers of our day had been quite useful in giving so much of their attention as they have to the various CHARITIES, and other labors than those more strictly belonging to their profession, they have lost as students and pastors, and as to their power in the pulpit."

To be sure, we have another "*Daniel* come to judgment," in the author of "New Themes;" but he must excuse us if we say, with him who preferred the ancient vintage, "the old is better!"

We pronounced it a bad book by a good man; a well-meant failure; a great blunder; a slander on the Church, by some one who thought he knew what he was about, but was greatly mistaken.

"Since our review of it, we have been pleased to observe that others have taken the same view of the work [the present Reviewer had never seen the notice here referred to], and now a volume has been issued by the same publishers, Lippincott, Grambo & Co., in which the New Themes are handled with justice and strength,* the errors freely exposed, and the great mistakes of the author brought under deserved censure. In our notice we said that there was more good and

* We again take occasion to repeat, that it has been urged upon us as a duty, that some of these commendatory notices of the literary character of our "Review," should be retained, as a species of defence against the disparagements of the author of "New Themes," and his armor-bearer (more ready than was Saul's to hold for him the murderous sword), the author of that immortal production, "Hints to a Layman."

more evil in the book than we had ever seen in the same compass, and we are more than ever convinced of it by the rapid perusal of the Review now before us. We trust that this 'Review by a Layman' will be read by all who have perused the original volume, although we can hardly persuade ourselves that any intelligent Christian could be misled by the errors, in judgment and fact, into which the writer of the 'Themes' has fallen." [Perhaps *this* review is *rather* "severe!"]

The "PRESBYTERIAN MAGAZINE" (see a late author on the classical phrase, *Hinc illæ lachrymæ*) thus noticed the "New Themes," shortly after its first appearance. We have not space to quote it all, extracts from "New Themes" included, but we advise our readers to peruse it *in extenso*. The quotations which we give, will show how forcibly the editor and ourselves were struck with the same objectionable features in the work reviewed. If we had read it at all—of which we are un-

certain—until within the last few weeks, we certainly had forgotten it when we wrote *our* Review. We are pleased to see that we agree so exactly with the learned editor, whose approbation may “earnestly be coveted” by all who value the suffrages of the wise and good. But to his review :

From the “Presbyterian Magazine,” February, 1852.

NEW THEMES FOR THE PROTESTANT CLERGY, ETC., WITH
NOTES BY THE EDITOR.

“It is wise to endeavor to receive instruction from whatever source and under whatever circumstances it may come. We hope to be benefitted by the perusal of this extraordinary book. Was it written by a Unitarian? So think some. Others affirm that its author is a Jesuit in disguise. Others, with a knowing look, declare it to be a production of an Old School Presbyterian Elder! (Spare us so unkind a thought, ye over-credulous critics!) No; we reckon its author

to be one of that small class, whose sectarianism is of a different kind from that of all other denominations. One of the ill effects of this book will be the confirmation afforded to Socinianism and Atheists on the one hand, and to Jesuits on the other, of their common hatred of evangelical religion. The author, therefore, has incurred great responsibility. He will be mightily applauded by the champions of liberality, such as the *Christian Register*, of Boston, the *Freeman's Journal*, the *Tribune*, the *Mormons of Salt Lake*, and the whole army of hostile opposers.

“That the work contains many thoughts worthy of serious reflection by Protestants, we fully believe. The imperfections, theoretical and practical, belonging to the prevalent system of religion, should always command grave consideration. Whilst we admit that there is often too little charity in the statement of theological opinions, does it therefore follow that our creeds are ‘without charity?’

"Because the Church does not take care of all the poor by ecclesiastical authority, but leaves them in part to the protection of the state by taxation, is our theology therefore 'without humanity?'"

"And if Protestantism has failed in several, or even *many*, points, is it right to stigmatize it as 'without Christianity?' A spirit of unsound exaggeration pervades the work from the title-page to 'the end.'"

"The author enumerates, among his complaints against Protestantism, its method of raising funds to 'preach the gospel to every creature.' The following are his words:

"'Whence comes this money?' [Then follows a quotation of fifteen lines; after which the reviewer proceeds:] There is, indeed, reason to deplore the necessity of so much machinery; but the experience of the Church shows that *means must be used*. Our system may no doubt be improved; but those who find the most fault with it, are not commonly those most distinguished for their 'hu-

manity.' We trust that public opinion will always compel a Christian to 'contribute liberally' according to his means, under the penalty of a loss of influence and respectability; and we have yet to learn that the great mass of benevolent contributions are not the 'voluntary offerings' of our people. There are too many evidences in this volume that the author has not those kindly feelings towards the ministry which are commonly entertained by the pious of all denominations. He expresses more sympathy for Stephen Girard, a notorious infidel, than for the ministers of God's word, who are excluded, as sectarians, from his trust.

"And he insinuates that the clergy brand Mr. Girard as an infidel *because* they are excluded." [Then follows that most disgraceful paragraph upon which we comment in the "Review," p. 39, &c.; "New Themes," p. 275. The Magazine proceeds:]

"The reader will notice that the author, in the above quotation, exalts Mr. Girard's

scheme as a sort of evidence of piety; whilst he insinuates as much against the clergy as he can well condense with decency.

"This Presbyterian of the *Old School* finds fault with the Shorter Catechism as a manual of duty, although a *large part of it* is taken up with a searching exposition of 'what duties God requires of man.' He also has objections to teaching the Catechism to our youth; and asks, 'Is this bringing children to Christ? Is this honoring his institutions?'

"And, as if not enough to attack the Church of the present day, and its whole system of teaching and practical operation, he assails the Reformers and fathers in such language as this: 'The Reformers, and the successors to their vocation and spirit, always inculcated prayer. They could not rise to the conception of charity, and mercy, and peace, but they could pray devoutly, and loud, and long. They were willing to talk with God, but they could not preach the Gospel to the poor. They could stand up

and make long prayers—they could pray in secret, and with earnestness—but the kindness of brotherly love was almost a stranger to their bosom.' We deeply regret that any Protestant church should have the discredit of such a volume. If it be a fair specimen of Protestantism, the latter is a failure indeed. 'New Themes for the Protestant Clergy?' No; themes as old as infidelity. What infidel has not rung changes upon them, from Celsus and Julian the Apostate down to Bolingbroke, Voltaire, and the modern Nothingarians? 'New Themes?' Yes; themes new for a Christian, new for a Protestant, new for a Presbyterian."

Such is the learned editor's opinion of "New Themes;" let us see what he thinks of the "Review."

From the "Presbyterian Magazine" for the present month,
January, 1853.

"A Layman has taken in hand an author whose 'New Themes,' assaulted Christianity

in its Creeds, Theology, and Protestantism.

* * We understand that the latter gentleman complains of the severity* with which

* The idea of the general executioner of New Themes' celebrity, complaining of "severity," is sufficiently amusing. A man who stigmatizes millions of Christians, and hundreds of thousands of Christian teachers (for his indictment extends over many ages, and all Christendom), as unworthy "of the vocation wherewith they are called," should be prepared to "endure hardness," if he happen to encounter it in his militant onslaught. But the truth is, he has been treated with the most remarkable lenity. We have never known an instance so well calculated to prove the value of character. Because known to be a Christian, he has been permitted to escape almost uncensured (by many) whilst "dealing condemnation" round the world, to all whom he judged delinquent. He speaks (in "Some Notice of a Review," &c.) of the "complacency" of the present writer. Is there any "complacency" in his assertion (New Themes, p. 215), that "It is rare to find one [minister of Christ] who even comprehends the scope of his teaching, who spake as never man spake?" He here impliedly asserts, that *he* himself "comprehends;" otherwise, he could not judge whether they did, or did not? Does *this* look anything like "complacency?" The Church of Rome claims no more than this, for the Pope himself!

he has been handled. Far be it from us to add to wounds unnecessarily or unmercifully; but we do not think that he has received more than his real deserts. Personally, we have the kindest feelings towards him, feelings of the most sincere compassion, on account of his unfortunate position. But a man who denounces creeds, clergy and Protestants in the way that he has done, must expect punishment, for his own good, and that of others, and punishment administered according to the measure of evil which his book is ambitious to accomplish. His work has passed unnoticed in some quarters where minor offenders have not escaped. An author, unmasking his batteries upon the general army of Protestantism, must calculate his risks beforehand. For our part, we shall not hesitate to expose books of a tendency so infidel and untruthful; and, particularly, when the errorist happens, in the course of Providence, to be an Old School Presbyterian. We recom-

mend all who wish to understand the subject, to read the admirable *Review* by an Episcopal Layman. This Review of New Themes is intelligent and discriminating in its criticisms, full of charity towards the erring writer, and ably defends the truths which 'New Themes' so mistakingly tramples upon. The most charitable excuse that we have heard for the author of 'New Themes,' was that of a lady, who innocently suggested, that 'he did not know what he was about.'"

What do the author of "New Themes," and its advocates, think of this verdict from one of the best authorities in his own Church? We now adduce the opinion of a distinguished legal and literary gentleman, who stands in the first order of genius; and the very drippings of whose pen, casually thrown out, are graphically eloquent; as will be seen from the letter annexed.

No. XXX.

FROM THE HON. ———.

Nov. 29, 1852.

"I have not seen, probably never will see, the '*Themes*.' In most cases, it is but rough justice to condemn a book upon the *ex parte* evidence furnished by a Review: but your generous extracts afford us ample grounds for a free and equitable judgment: you bring the culprit into court, and confront him; he pleads his own cause, and I feel that I am justified in forming and expressing a condemnatory opinion.* I concur, most emphatically, with every view which you have taken of the book; and I realize the importance, the necessity, of such a response,

* In the "Review," the book "New Themes" is indicted for certain alleged errors; the evidence submitted is the *very language of the accused*. Can anything be fairer? The competent authority quoted above, decides that the evidence is valid, and that the crime is proved. Indeed, is not this self-evident?

and feel grateful for it. For the theme is popular, and the thesis dangerous. It is a sad truth, that he who objects to the Christian system, will never lack favorable auditors. The objections of the author of the *Themes*, are by no means novel. They mingle with the slaver that drips from the lips of every infidel. They are to be heard in the highways; and no smattering and frontless babbler against religion, but is loud in urging the same superficial and absurd invective. But it *is* new, and strange, and startling, to hear such stuff uttered in the character of a religious enthusiast and reformer. Hence the sensation which it seems to have excited. I know nothing of the author, but I do not consider myself uncharitable in concluding—your favorable opinion of his character to the contrary notwithstanding—that he is either inimical to Christianity, or that his mind is muddled with the crotchety and insane extravagance, which has, under the name of philosophy, addled

the brains of so many half-learned, half-religious, and half-sincere, speculators of the age. This is 'the age of enlightenment!' Is it so? Look at Mormonism, which the government and the people, you and I, encourage and protect—polygamy and all—making 'his excellency,' the Arch Impostor and Chief Demon, an august officer of the United States government; and becoming accessory to, and rewarding, crimes at common law; crimes the most revolting, openly and boastfully committed. We will soon have half a million of these wretches in the heart of our continent; *successfully* defying earth, as they now defy heaven. But this—so we console ourselves—is mere ignorance. Well, then, look at our *philosophy*, the transcendental absurdities, that, in some sections of our own country, as well as abroad, have made religion infidelity, and infidelity religion; clothing it in sacerdotal robes, and making it a sanctity, a sect; a smooth-faced and canting religion, perfect in all things,

except the trifling omission of—à God! And in science, too, so styled; with animal magnetism, and its miracles and myths; with the 'knockings,' and a hundred other horrible phantoms, all rising to push sacred, and vital, and venerable truth from its throne, and fill the mind with fearful doubts, or beliefs still more fearful.

"It is not, my dear sir, that too much hath made the age mad; 'a little learning,' with an infinite deal of presumption, is the 'dangerous thing.' And your author is an instance of the chaotic confusion, the misshapen follies, and frantic extravagance, with which it fills unbalanced and epileptic intellects. Nothing is assured, or fixed, or venerable, with these Bedlamites. They become Socialists in domestic affairs, and piratical propagandists in foreign; infidels in religion, and agitators in all things. You remember Wordsworth's 'Rob Roy:' he gives their creed to a hair. I quote from a doubtful memory:—

"Of old things, all are over old;
Of good things, none are good enough;
We'll join and make another world,
Of new and better stuff."

"There are various degrees of insanity; and how far a mind diseased, is irresponsible for its crimes, perhaps we cannot say; but we *can* say that, the criminal act itself, is not, therefore, the less hateful; and no act is more criminal, than a cold, wanton, deliberate calumny against religion. Such a calumny is the assertion, that, not only no exemplification of the character of a Christian, '*but no approach to it can be found.*' The miscreant Paine has uttered nothing more reckless, nor more guilty. I thank God that I *know* Christians, the daily beauty of whose life would—if a doubt disturbed me—afford me sufficient proof, palpable, living proof—as decisive as a daily miracle—of all the truth of Christianity. I am not young, nor unversed in men, nor unfamiliar with the examination of testimony; nor heated by

fanaticism, in this; nor am I, nor can I be, mistaken in asserting that, the *effects* of Religion, as I witness it in the life and character of some Christians now in my mind, are as strange, as miraculous, as triumphant and conclusive evidence, as would be a radiant writing on the firmament, by the visible hand of an archangel. Has the author of the "Themes" been stricken with moral blindness, or is his defect of vision that which Coleridge so gloriously describes, as existing in the Atheist. It is a pet passage—and though familiar to you, I *must* repeat it:

" 'The owlet, Atheism,
Sailing on obscure wings athwart the noon,
Drops his blue-fringed lids, and holds them close;
And, hooting at the glorious sun in heaven,
Cries out— *Where is it?*'

" 'Where are the Christians, &c.'— '*Themes.*'

"But I had intended merely to thank you for your volume, not to punish you for it: to express the great gratification which I

have derived from the soundness of its views, the boldness and vigor of its argument, and the animated elevation and eloquence of its style; and not to intrude upon the discussion. But, since I have been unwittingly betrayed into so serious a trespass upon your patience, let me fill the measure of my presumption, by a suggestion, to which I attach some little importance.

"I read with especial pleasure your remarks on *Pauperism*, and the topics associated with it. My views on this subject are practical, and have not been lightly nor loosely adopted; and, permit me to say that, I have a more assured confidence in them, since I find that they so entirely accord with your own. I regard this portion of your volume as practically invaluable; so much so, that I would be much gratified to see a more general and popular circulation given it, than can be secured for any *book*, however admirably written. Could not

this portion of the 'Review,' be detached from the body of it; and, by a slight modification, adapted to publication in one of our journals of high character, and extensive circulation,—say the ————? The subject is so important, the views are so novel, interesting, and truthful, that I know they would be read with pleasure and profit by thousands, who would not otherwise see them. The mode that occurs to me as the readiest, would be a communication, giving the chapters referred to, as an extract, containing facts and considerations, valuable to the community at large."

From the (Phila.) Pennsylvania Inquirer and Courier,
October, 14, 1852.

THE AUTHOR OF NEW THEMES FOR THE PROTESTANT
CLERGY AND HIS REVIEWER.

MESSRS. EDITORS:—I have recently had my attention called to a late work from the enterprising book firm of Lippincott,

Grambo, & Co., entitled "*New Themes for the Protestant Clergy*," &c., &c. Though not professing to be an infidel production, the tendency of its reasoning is in the direction of Infidelity; for, to carry out its conclusion to a legitimate issue, would certainly be to land its supporters there. It is the bitterest tirade that has ever come under our notice against the whole system of Christian charity, *but without going one step towards providing us with a better one*. Had not our inquiries satisfied us that the author was not an infidel, we should certainly have deemed him at best, secretly one; though he professes faith in religious truth. Yet what infidel does not? They all, from Bolingbroke to Paine—if I may be forgiven for employing such names in such a connexion—profess faith in what they term "True religion," yet exercise every faculty of their minds and hearts, to sap the foundation of the best system of religion—to say

the least of Christianity, that has ever been given to man.

Like infidel writers, too, our author is a great stickler for wholesale *charity*; and the word occurs, at a rough estimate, at least *four hundred times* in his book. He charges a universal want of it in man, and *particularly* in Christian men; and *best* exemplifies his position in his own case—supposing his work to be a fair exponent of his feelings;—for a more *uncharitable* production, taken altogether, it has never been our fortune to meet with. Among other things, he declares that Christian writers have been so derelict in theoretical as well as practical charity, that “there is not in the English language an elaborate work on the subject.” We do not know what amount of printed matter he would call “elaborate,” or whether he expects a voluminous work after the style of our modern cyclopædias, compassing a circle of general religious knowledge; but it would not be

difficult to prove that charity, as a Christian duty, is as thoroughly taught, as thoroughly believed, and as thoroughly practised, by the professed followers of Christ, as any other one duty, if it is not the *burden* of nearly all Christian teaching.

As a proof, that Christians are behind even non-professors, he says that the whole expenditure of Protestant congregations “for every purpose,” is derived in a large degree from those who are not Christians; and again, that “a very small portion of moneys collected for Christian purposes, would be received, if allowed to flow in by spontaneous contribution.” Not to notice the monstrous assumption of this assertion, we will merely remark, that it either proves too much for the author’s argument, or nothing at all; for if the great bulk of charitable contribution comes from those who are not Christians, it proves nothing against that class, that it does not flow voluntarily. To show, however, our author’s error in this

matter, it so happens that the congregation with which the writer of this article worships, last year abandoned the system of soliciting moneys from the church for the ordinary purposes of charity, as it had been usual to do; and the amount received was *thirty-one hundred dollars*, more or less; being about a hundred dollars more than usual. But I would ask the author of "New Themes," if his admission of the effort made by Christians to collect moneys for charitable objects, which he tacitly condemns, does not prove the opposite of his deductions?

But the object of my remarks at the outset, was to notice a review of this work of "New Themes," &c., which has just appeared from the same press, entitled a "*Review of New Themes*," &c. by a Layman, which I have just risen from perusing; and would say that, whatever of pain I may have experienced in reading the first, has been entirely removed by the latter. It is said

of Henry Clay, that upon one occasion, in the House of Representatives, when an enthusiastic new member, "in fleshing his maiden sword," had concluded a flaming speech, in which he roundly berated the whole world in general, and the Whig party in particular, the old lion raised his tall form in the air, and pronounced *six emphatic words*; after which, the new member disappeared precipitately, and never was seen in Congress afterwards. Now if the author of "New Themes," &c., ever appears again as a caterer for public favor in a published work, we will be greatly mistaken in our estimate of human character! While the reasoning of a "Layman" is conclusive, his declamation is scathing, and his sarcasm burning.

It has always been the fate of such works as "New Themes," &c., that they raise up reviewers, who, in the course of their work, often evolve new lights; sometimes bringing in collateral evidence, of great mo-

ment, which, but for this, might have lain dormant; as in the case before us, we have some interesting and important statistics on the results of intemperance, as a principal cause of pauperism. Watson's reply to Paine, is one of the most valuable works on the subject of which it treats, in the language, and would never have been written, but for the production of the "Age of Reason," and the other infidel works of that most infamous writer. The more monstrous the initiatives have been, the more certain has been their fate, and so with the work before us; but we would advise all who desire to see a conclusive vindication of Christian effort in the work of charity, to procure a copy, and especially those who have read "New Themes," &c.

Very respectfully,

L. M. B.

From the editorial columns of the Pennsylvania Inquirer,
Oct. 27, 1852.

CRIME AND ITS CAUSES—THE CHARITIES
OF PHILADELPHIA.

We have read with pleasure, and we hope not without advantage, a well-written and powerful work, published by Lippincott, Grambo & Co., entitled "A Review, by a Layman, of New Themes for the Protestant Clergy," &c. The object of the author of the latter work, "New Themes," is to show that he refers to "creeds without charity—
theology without humanity—and Protestantism without Christianity;" and we think, on a careful perusal of the Review by a Layman, that the work reviewed is not only analysed with critical acumen, but its errors, singular contradictions, and assumptions, rather than arguments, are pursued to demolition. In all his points the "Layman" is cogent and clear—sound and logical—fairly

quoting to the reader, every passage from the "Themes," that he attacks. Although not directly charged, the tendency of "New Themes," is to induce readers to suppose that much of the crime and pauperism of the day, is to be ascribed to the neglect of the Protestant clergy—than which nothing can be more incorrect; and this is fairly shown by a Layman, who not only ascribes the evils to their true causes, but successfully vindicates the clergy from insinuations which are so discredibly untrue. One great cause—intemperance—is all but omitted by the author of "New Themes"—and "A Layman" after showing by statistics from Bishop Potter and Judge Kelly, the enormous amount of evil entailed upon Philadelphia by the abuse of ardent spirits—justly demands—"Is it not passing strange that our critic did not think proper to advert to these facts, as accounting for the great increase of pauperism amongst us?" But the sins of omission are almost as numerous as those of commission, in "New

Themes"—idleness, intoxication, evil associations and dispositions among men, seem to go for nothing with the sophistical author, so that he can but indulge his amiable desire and propensity, which seek gratification in blaming the Protestant clergy of all sects. His attacks upon the clergy of the Church of England, are especially savage—but this may be ascribed to prejudice and the want of accurate information—as the said clergy head charities innumerable in every city, town and parish. The inference that little or nothing is done by American Christians for the poor, is finely answered by a few pages devoted to the Charities of Philadelphia alone. A Layman says:—"In addition to the vast sum of \$189,000 distributed to the poor by the public authorities in 1851, of which Christians, of course, contribute a large proportion, there are in Philadelphia, upon a moderate estimate, two hundred charitable societies conducted by private agency (of which about one hundred and sixty are directly

connected with Christian churches), whose duty it is to clothe the naked and provide for the destitute. We have reason to believe that at least twelve thousand poor children (we do not include those belonging to the better-off classes) are weekly gathered together on Sunday, for religious instruction. It is probably much within bounds to say, five thousand five hundred male and female visitors are employed, more or less, in visiting the lanes and alleys of our city and suburbs, ministering to the temporal and spiritual wants of the poor. In one case alone, more than two hundred ladies divide the city and suburbs into sections, and appoint visitors, whose self-imposed duty it is, to visit every dwelling where the existence of poverty is known, or suspected."

* * * * *

"In New York, our largest city, it is computed that one out of every seven receives aid from his or her fellow-citizens." But a want of space necessarily limits our notice.

We will, therefore, conclude, by stating that "A Layman" admirably defends the attack in the "New Themes" on the British Poor Laws, which certainly form the most extensive public charity, properly considered, in the civilized world—and the defence is interesting to the United States—seeing that our institutions for relieving the poor are similar—while aid is given and industry encouraged far more efficiently than could possibly be done by individual alms-giving, however well devised. Could the author of "New Themes" provide any effective and eleemosynary substitute for that noble institution, the Blockley Almshouse? We think not. But it would be a waste of time and words to enter into an argument in favor of that great triumph of Christianity and civilization—a public poor law. That it is sometimes abused is no argument against it, for such is the fate of everything human. Before Poor Laws existed, says an English author, the country was overrun by thieves

and vagabonds. "A Layman" gives an admirable history of these laws—and in reply to the sneering comments against them, we would ask the author of "New Themes"—whether in the ancient Pagan nations—or in modern Mahomedan or Hindoo countries, he can point out hospitals or poor laws for the relief of suffering humanity? No! such triumphs were reserved for the beneficent spirit of Christianity, and the refinement and mental elevation which it produced. We will only add that, all who have read the attack, should peruse the reply, and thus permit the antidote to follow the bane.

EXTRACT FROM A LETTER FROM THE GENTLEMAN WHO ADVISED A BOOKSELLER NOT TO SELL "NEW THEMES:" HIS OPINION IS QUOTED ON A PRECEDING PAGE.* ALSO, SEE "REVIEW."

"Circumstances have prevented me from

* The same gentleman who writes:—"I have read the 'New Themes' carefully; and am glad that you have reviewed it: for it is a very bad book, and yet, a very ingenious one."

thanking you, as every one zealous for the truth ought to do, for the strictures you have lately published upon 'New Themes for the Protestant Clergy.' If more severe than the author likes, they are certainly not more so than the circumstances of the case require; for the dangerous character of his book could not be sufficiently exposed and proven, without a plainness of speech, that your regard for truth would not permit you to dispense with.

"A great deal has been said about the purity of motive, and blamelessness of life, of the author of 'New Themes.'

"But supposing it all true, suppose he has only fallen into a ruinous error, and fatal mistake;—is that any reason why his error should not be exposed, and his mistake rectified? On the contrary, when people of standing and character in society, embrace and disseminate pernicious opinions, it seems to me * * the necessity for refuting them becomes more urgent.

"Must truth be sacrificed to names? And the worst sentiments to be suffered to pass uncontradicted, on the ground of the character of those holding them?"

"Unless the author of 'New Themes,' belong to that class of persons who 'must be trepanned before they can be convinced,' he must by this time, I should think, say *pec-cavi*. But, however that may be, I sincerely rejoice that a furious attack upon ministers of the Gospel, by a Layman, has been answered with so much ability, by one of his own order."

From the Inquirer.

A NOTICE OF "HINTS TO A LAYMAN," AND OTHER WORKS.

Messrs. Editors,—Some time since there appeared in the reading world a publication under the "taking" title of "New Themes for the Protestant Clergy!" It professed to be an exposition of facts going to show the

entire absence of the attribute of *charity* in the present Protestant Christian system, which it calls a system of "Creeds without Charity, Theology without Humanity, and Protestantism without Christianity." The author—himself a professed Christian—leads his readers through a maze of misrepresentations, as has been shown, and assumptions which are self-evident, clothing the whole with an essay on the necessity of Reform, and spicing it with the severest animadversions against the present system of religious teaching! He denies in set terms the existence of the principle of Charity in the Protestantism, Theology, and Creeds of the Churches. Both in conception and style, his work is of a character such as any professed sceptic might have written without compromising either his position or his dignity, (!) and with less evil to the cause of Christ; for, coming professedly from the Christian ranks, it will be extensively read and extensively quoted by every infidel and

scoffer of every hue. In fact, it will be to them a never-failing spring of bitterness, into which, at their leisure, they may dip their pen of gall to besmear, *by authority*, the Christian character.

If the object of the author had been reform, as his friends assert, the bitterness of his invective, as he ought to have known, would have defeated his purpose; or, if the motive had been the furtherance of his Master's Kingdom, a meeker spirit of love, and a closer adherence to truth, would have accomplished more, and become him better; but if his object were simply to "write a book," from the laudable desire to obtain a name, he has probably succeeded; though not, it is but charity to suppose, as he could have most desired; but whatever has been the result to his own feeling, it is certain that his work has caused much pain to many right-minded Christians, and to none more than those of the author's own household of faith, and some even of his immediate friends.

Of the many expressions which the present writer has heard upon the subject, all, with, perhaps, a single exception, have heartily condemned the work, as unchristian in its temper, and mischievous in its tendency.* But it has been met, and having spared none, has not been spared! In a brief review from the pen of one in the same walks of life as our author himself, his book has been examined in a fair and candid spirit, and in a manner at once caustic and thorough, such as was befitting the subject.

The reviewer, throughout his book, quotes his author so liberally on each point, as to render it almost superfluous to read the original, and then examines each statement *seriatim* to the end. I undertake to say that no book of the kind was ever reviewed with

* Note this: this gentleman—a zealous and hard-working philanthropist, and mingling with men like-minded, and alike active in good works—is doubtful whether he has *once heard* a favorable opinion of "New Themes." This speaks volumes!

more fairness, as every disinterested reader must acknowledge; and in proof of the satisfaction it has given to the Christian community, the reviewer, as I am credibly informed, has had poured in upon him, from every quarter of the Church, and from distant regions of the country, letters congratulatory of his efforts and success, many of which, are from gentlemen among the highest in his author's own Church, distinguished for their learning, their piety, and their Christian works.

Among the first to hail this "Review" of "A Layman," was the writer of this article, who foreseeing that the "New Themes," because they were *popular themes*! would be extensively read, heartily accepted the "Review" as a counter influence; which, though it could not be expected to stop the sale of the other, would yet prevent any pernicious effects upon the minds of those who might read both; not supposing, for a moment, that any one from the Christian

ranks would be found to volunteer in defence of the book under review. But it seems that I was mistaken, for one has recently appeared in the form of a writer, whose book I have just seen, and who signs himself "*Episcopus*"—though in a note he says "*but not an Episcopalian*"—which leaves his readers to doubt as to whether he intends it as a sneer at that denomination of Christians, which is but poor argument and foreign to the subject; or, desires to convey the impression that he is a Christian, when he really is not one, and adding the note to allay any issue with his own conscience! But to give him the full benefit of the more charitable construction, we will allow that he is a Christian, and that he is sincere in his views as expressed in his book. We would also accord him a fair share of learning; but will all or any of these palliate the gross character of some of his charges upon "A Layman?"

In what school of ethics, even, or of man-

ners, to say nothing of Christianity, was he educated, to charge Pharisaical conduct upon his author? And the following: "A religionist," says he, "who would officially drop a tract at the door where he would scorn to stop, and minister a persuasive word?" He affects, however, to gather this character of the reviewer from his book; but further on, acknowledges that he knows who the author is. I would recommend him then, if he would prove his faith, to go just as far as "A Layman" in the work of counselling the ungodly! So much for his *manner*. A word for the matter of "Episcopus," whose work is a small book, published in the form of letters, and entitled "Hints to a Layman;" the design of the writer being at once to attack the reviewer of "New Themes," and to defend that work, or rather *the author of the work*; for it is curious to observe that he generally condemns *his book*: not only in its arrangement and "style," but in its "positions," its "manner," and its "matter!" leav-

ing the author only the credit of good motives, which his reviewer has not impugned; sometimes his condemnation is so decided as to render it doubtful whether he does not intend to be ironical in his defence of New Themes, until, indeed, his attack upon the reviewer removes the doubt; for instance, on page 20 he says: "There are, we grant, many apparently conflicting positions taken by the author of New Themes, which, did we not know his designs, we would say were irreconcilable:" and again, "The very strong view he takes of a particular truth, does indeed, at times, savor of a degree of one-sidedness, which is alien from the true philosophical character;" and again at page 34: "We do not entirely agree with the author as to the full validity of his view on this topic;" and "we wish that he had used a somewhat different tone on this head;" and on the next page, "We do not think our author is wholly free from censure as regards the manner in which he has set forth the

topic in question;" and again, "In this case, as in some others, we think he has fallen into an error;" and once more, at page 36, he says: "His views of systematic theology do not answer to what we think can be shown to be its true functions from the Scriptures:" and yet "*Episcopus*" can defend this work! After this we may sagely ask, "what's in a name?"—and not content with defending it only, he can descend into the arena of personal abuse, to attack a reviewer with whom he seems to agree; and whose love for the cause of Christ has induced him, as a matter of duty, to defend it against the rambling attacks of our unscrupulous, and therefore, dangerous, writer.

It is nothing to the purpose for "*Episcopus*" to assume that the *motives* of the author of "New Themes" are good. Who will stop to inquire about his motives, when his *book* is dealing out misrepresentations dangerous to the Christian cause!

With one more extract from "Hints to a

Layman," I shall close this article. On page 43, the author says that our reviewer's book "treats its subject as if evidence and arguments were no helps to the judgment of its assumed infallibility; as if he whom it anathematizes as an *infidel* surely must be so;" and on the next page, "Assuming the author of 'New Themes' to be an *infidel*, he tortures, garbles, exaggerates and misrepresents his book to prop up his foregone conclusion." Now the author of those quotations knows well enough that the reviewer of "New Themes" does not assume the author to be an "infidel." He knows very well that the reviewer has in half a dozen places in his book admitted his belief that his author was a Christian, and in no place, I repeat it, does he assume him to be an infidel! though he several times says that he *writes like* an infidel; and that *had he no other evidence* than his book, he would *adjudge* him to be one. This is the nearest approach the reviewer makes to the charge of "*Episcopus*" that he

has "anathematized his author as an infidel!"

I leave you, Messrs. Editors, and the public, to make your own inferences from what has been said above. Having no interest in the matter myself, except the general one, that the cause of Justice, and Truth, and Charity, should triumph over misrepresentation and a false philosophy, which seeks to fasten, under the garb of love to Humanity, half a dozen more isms upon the age. Nor have I volunteered my services in the expectation of aiding our reviewer; that were a work of supererogation. He has shown himself abundantly able to defend his own positions, without the help of adventitious aid. Thrice is he armed whose cause is just.

Yours, respectfully,

L. M. B.

Philadelphia, Jan. 25, 1853.

CONCLUSION.

AT the conclusion of this formidable array of "opinions," sufficient, we should think, to make the most bigoted and obstinate author at least begin to suspect the soundness of his position, we beg to quote a paragraph from our author's "Some Notice of a Review," &c. :

"As the Review has been favorably received by some, it becomes matter of regret that, for want of knowing better, or a little reflection, such have chosen, instead of walking in the lofty ways of Christianity, to take for their leader one with whom, if they go far, they will find themselves moving in that low path where the blind, who are leaders of the blind, are prone to go."

Is not this exquisitely courteous and respectful in the author of "New Themes?" Those who do not see as *he* sees, are "blind;"

those who are suspicious of the safety of *his* "path," are walking in that "low path," &c.

We have had a Chesterfield, ere this, to teach us *politeness*, and a Melancthon to illustrate *charity*,—but to find Chesterfield and Melancthon combined, in this age of "bark and steel," is really overpowering!

For some instances of our author's clearness of vision, and "lofty ways," we refer the reader to the preceding "Few Words" respecting his "Some Notice" of our "Review," and to that hydra-headed indictment against Christendom at large, entitled "New Themes for the Protestant Clergy." But, at least, we who are walking in the "low paths," with our impaired vision, are not without solace, derived from that communion in misfortune, which has often lightened the load of suffering, and even made tolerable the gloom of the dungeon. We are no ignoble band,—we "thirty"* who lead, and the innumerable

* It is perhaps unnecessary to say—but it may be as well to do so for the satisfaction of those who live out of

army who follow. Some, at least, of the "mighty," and of the "noble," the good and the wise, the merciful and the charitable, who have taken their philanthropic "degree," in the cell of the captive, and at the bedside of the sick and dying—contribute to swell our procession; to give "ardor to virtue, and confidence to truth."

Some authors, in casting a retrospective glance at their attempts to instruct or amuse mankind, have enjoyed the unspeakable gratification of reflecting that, they had

"Writ no line, which, dying, they would wish to blot."

Can the author of "New Themes," after the heat of authorship and the din of controversy have subsided, and Conscience has rendered in its impartial verdict, be able to make this declaration? "We are persuaded

the bounds of Philadelphia—that any question as to the authenticity of letters which have been quoted, may be easily settled by application to the publishers, who have the address of the Reviewer.

better things of him." Believing him to be sincere in good intentions, and sound at heart as a philanthropist and a Christian, we are persuaded that there is in reserve for him a season of regretful retrospection, and the remorseful chastisement of a spirit wounded by a sense of deplored transgression.

Oft, in anticipating that solemn hour of honest scrutiny, which, as it "comes to all, shall come to him," we have in imagination heard him bewailing himself (like the penitent of old) over the sad proofs of his error, and the bitter fruits of censure, unsanctified by charity, and of zeal, uninformed by knowledge. Unless we greatly err, somewhat thus will he take himself to task, amidst the pangs of an awakened conscience, which shall need no prompter, and in the bitterness of a self-condemned soul, which is its own accuser:

"Was it well for me thus to lift up the voice of accusation against my brethren, children, by spiritual birth, of the same re-

conciled Father, participants in the same mercies, inheritors of the same blessed promises?

"When, moved by the gracious invitations of a Saviour's love, I resolved to escape from the condemnation of 'a world lying in wickedness,' did I not freely cast in my lot with that little band of disciples, whom I found struggling, under many discouragements, in a warfare of trial, of sorrow, and of temptation? I found them, indeed, not exempt from faults; but was I perfect; not free from error; but was I as God, to declare the decrees of unerring wisdom? Was it for me to assert, of the ambassadors of the Most High, that it was 'rare to find one who comprehended the teachings of His Saviour?' thus doing all that in me lay, to bring the character of God's ministers into contempt with those, who, otherwise, might have been moved by their entreaties to accept of that Saviour's invitations of love and mercy? Was it for me to bring 'railing accusation'

against my brethren, that 'nowhere were illustrations of Christ's teachings to be witnessed;' thus hardening the infidel in his unbelief, and discouraging those who had been almost persuaded to join themselves to the people of God? How many lost souls may rise up, in the Last Day, to reproach me for that infidelity which has proved their ruin, for that neglect of the Gospel, in which my strictures against Christians confirmed them? Even the faithless Prophet could ask himself, 'How shall I curse, whom God hath not cursed? Or, how shall I defy, whom the Lord hath not defied?' And should I have been more hasty to condemn those whom God hath chosen for His peculiar people? I am verily guilty concerning my brother, and the children of my Father's house! Nor is it any excuse for my fault, that I did this thing ignorantly, and with good intent. Is a man to cast about 'firebrands, arrows and death,' and then to say, 'Behold, I knew it not, neither did my heart consider?' I

should, and might, have known that, within the bounds of my own place of residence, there were many faithful ministers of God, who were wearing out life in devotion to His service. I should, and might, have known that, thousands of zealous Christians were daily employed in the office of 'visiting the widow and the fatherless in their affliction;' in supplying the necessities of the body, and seeking the salvation of the soul.

"Ah, how deeply have I wounded the hearts of such exemplars of their Saviour's precepts, by my uncharitable censures, by my unfounded accusations! How many a Christian brother, wearied by continued ministrations at the bedside of the sick and dying, has first learned from my pages, that there were no such illustrations of the teachings of Jesus, as his daily labors have just exemplified! How many an advocate of Christian truth has had his mouth closed by the infidel finger triumphantly pointing to my pages,—'There is no such thing as illus-

trations of the teachings of your Saviour, one of your own number being your judge. Hence your Christianity must be a fable, and your religion vain.'"

This train of thought naturally suggests some reflections, with which we shall conclude our volume.

At all times, and especially in this day of extensive facilities for the diffusion of thought, how great is the responsibility of him who publishes his sentiments to a listening world! It is not enough that his object be good. The host who carelessly lights a fire to warm his friend, may explode a magazine, which shall deal death to his guest: and the prospective author shall hardly be justified, unless excellence of intention be seconded by the most careful scrutiny, and informed by the lights of all accessible knowledge. He must form his premises with the most rigid impartiality, catechize his conclusions in a spirit of self-distrust and diffidence, and weigh his words, as gold, that he neither

add to, nor abstract from, the exact standard of truth and justice. Unless he exercise all this care, he may, whilst he seeks to benefit, be the unwilling instrument of wide-spread injury. Instead of propagating truth, he may discover, to his sorrow, that he has been giving currency to error.

And if error, even in its infancy, be so evil a thing, how much is its malign influence increased, by maturity of growth, and power of reproduction! If the monster be so venomous in its nature, as to cause us to deprecate its birth, well may we fear its ravages, when it has acquired strength to assail, and wings to fly. And can it not, by taking the wings of the press, penetrate into every household, and extend its poisonous influence to the ends of the earth?

If I must be careful of what I whisper to my neighbor in my "closet," how anxiously must I ponder that which I proclaim upon the "house-top!" Let circumspection prevent future repentance: let me pause long,

ere I utter that which I can never recall. Larger information, added experience, maturer consideration, may enlarge my scope, correct my deductions, and modify, or entirely change, my opinions;—but can I be certain that these advantages will ever occur to him whom I have misled by my ignorance, or perverted by my error?

Whilst, “clothed in sackcloth,” I may deplore my mistake, those regretted errors are doing the work of death, in a thousand channels, which I am powerless to close! They have gone forth, and, circulated by the press, quoted at the bar, perchance sounded from the pulpit, I hear on every side, the echo of that which I cannot disavow, though I would fain repudiate. Ay, I may indeed *regret*, but *recall*—I never, never, can! Nor does the evil die with its author. Centuries hence, men may be the worse for that which I have written; the sufferers by my having preceded them in the great battle of human life. The Psalmist wisely prayed that a

watch might be set before his mouth, and a guard at the door of his lips; how fervently, then, should he who seeks to influence public opinion by the medium of the thousand mouths of the press,—how earnestly should he pray, that his words may be the words of “wisdom,” and his lessons, the counsels of “understanding!”

A NOTICE

OF A WORK ENTITLED "CHARITY AND THE CLERGY."

"The little dogs and all,
Tray, Blanch, and Sweetheart, see they bark at me."
KING LEAR.

WE verily thought that authorship had done sufficient for one season, in the way of demoralizing the community, in the issue of the second edition of "New Themes," and the "Hints to a Layman;" but we little knew what was in store for us!

We have just received, from the publishers, "Charity and the Clergy;" and we must admit that this volume "out Herods Herod!" To attempt to confront with argument, the imbecility and vulgarity of this precious effusion, would be about as wise, as to endeavor to civilize an Esquimaux, or to

deliver a lecture upon logic at the Insane Asylum!

The accuracy, or truthfulness, of the author may be inferred from one circumstance. The reader will remember the great blunder committed by the author of "New Themes," in his "Some Notice" of our "Review," in blaming us for remarks upon his assertion relative to the literature of "Christian Charity." (See our "Few Remarks.") We proved that we had not even *referred* to the subject, for our (presumed) comments upon which, we were so berated. Will it be believed, that, the author of "Charity and the Clergy," actually adopts this misstatement of his leader; and then goes on with a jargon of nonsense, based upon this untruth! This is a sad beginning for a critic, indeed!

As "Charity" is the first word we meet with in his book, we might hope, in whatever way he may interpret the word, that, at least, *decency* would be preserved in his instructions. Let us make a few extracts,

to illustrate the tone and temper which prevail throughout this extraordinary production.

"And the vast majority of those who attend the Churches are not influenced by a religious motive. * * A large class go merely to be fashionable; especially those who are struggling upwards into society, and wishing to bring themselves into notice. Men of business and of the learned professions, and candidates for office, often frequent churches on the same principle on which they put their cards in the newspapers, and in order to establish confidence, and appeal to congregational *esprit du corps*. It is sickening to think what *infernal* [italics are our own] motives bring large numbers of people to our churches." (pp. 42, 43.) To show his knowledge of English history, we refer to page 50, &c. Perhaps he will allow us to recommend to his perusal, a very valuable digest of facts, entitled, "WADE'S BRITISH HISTORY." He will find a

great advantage in studying it, before he again appears before the world, as an author. Let us see his opinion of the various Christian churches: "The first evidence of this [that the "gangrene of rottenness is creeping through our churches"] which we mention is a general indifference among the churches to the real solid truth of God—even to that portion of it, which is an acknowledged part of their own creed." (p. 76.) As illustrations of elegance of style, we beg to quote a few passages.

"Look at the issues of our cotemporaneous press, and what are they in the main but a weak, wishwashy, everlasting flood of pious trash; namby-pamby novels, stupid tracts," &c. * * "O shades of Butler, Calvin, Edwards, weep over your degenerate kind! Behold your giant robes covering the shoulders of religious *milksops*." (Italics ours.) (p. 77.) "And then the preacher is warned to remember that * * a certain family from another denomination is negotiating for a pew,

* * that a certain lady's aunt sometimes attended the church; all these being of a different way of thinking on some points, it would not do to say anything that might offend them. The preacher must be very careful to avoid interdenominational topics, or the income of the Church might suffer." (p. 80.) Again, "The sweet Miss, as she presses her pearl inlaid Prayer-Book to her heart, little dreams that it was put out by the same house that drives a great trade in Paul de Kock's novels." (p. 84.) Is not this in exquisite taste? "In a large portion of them [religious periodicals] the great idea is to conduct the journal so *that it will pay*; to have a villanous squinting towards mammon while professing to serve God." (p. 85.) Bestowing another "compliment" upon a "small class of periodicals," he gives us this choice specimen of "English undefiled:" "* * their catholic evangelism means keeping the bulk of the truth of God out of sight, and courting the greatest numbers of Christians who can,

by an occasional pietistic whine, be baited into the ranks of their admiring *spoonneys*," &c. (Italics ours.) (p. 89.)

Speaking of certain critics, he thus characterizes their notices of new publications: "* * or show that these notices are like the wood-cut which the 'Western Editor' * * used successively for a President, an English Lord, a murderer, a parson, and the 'razor-strop man.'" (p. 93.) Referring to a young minister's difficulties, he represents him as considering "Shall he advertise himself freely in the newspapers, and get up all manner of raree-shows in his church! Shall he get an organ or band of music in his gallery, and hire stage-singers to do up his God-praising, or shall the Psalms be sung as through *comb-teeth*." * * *Something* must be done, that's certain! But whether it shall be demagogical clap-trap, or esthetical clap-trap is the question! If he determines to be genteel, then the tailor, the toilet, books of etiquette, an occasional slap at the 'Liquor Law,' and

the 'Irish,' goes a great way. If vulgar, then a dash of the free and easy, a sneer at 'up-town,' and a study of the *slang-wchanger's* vocabulary, soon get him in the way." (Italics ours.) (pp. 111, 112.)

Can this be an autobiography, that this "Protestant clergyman" is giving us? Speaking of English bishops, and their families, he tells us, "And throughout society, they are the *Tittlebat Titmouses*—the 'upstart aristocracy,' who are the most hyper-lordly and contemptuous towards the poor of all others." (p. 125.)

But we can pardon a great deal to a classical taste; and are rewarded for our lenity by the following poetical image, to which we remember no *parallel* even in Shakspeare himself. He tells us respecting the author of "New Themes:" "And although like the bear brushing the fly from the nose of his mistress, the author laid his hand rather heavy upon the clerical countenance," &c. (Italics

ours), p. 127. Is not this a most touching comparison? The author concludes his volume with a self-sufficient, insolent, "Address to the Protestant Clergy of America." He seems very anxious that the clergy should secure the \$1000 prize offered for a work upon "Christian Charity." We think that the money could not be better devoted than to the purchase and destruction of the three productions noticed in this present volume, viz., "New Themes," "Hints to a Layman," and "Charity and the Clergy." The literary style of "Charity and the Clergy," defies all criticism; its tone is eminently ill-bred; the tendency of it will be, to permanently disgrace its author, and to elicit compassion for the author of "New Themes," who has laid himself open to such disreputable championship.

We have said that, the author professes to be a "Protestant Clergyman." This we must be permitted to question. Even *he*

admits of the character of a clergyman, that, "*he ought to be a gentleman.*" But we question the statement that this author is a "clergyman," on the same ground that we should demand proof, of a forger, or burglar, who declared himself to be of some good family of our acquaintance. We should reply to him: "If so, you have disgraced your family by your crime; and you promulgate that disgrace, by boasting of your alliance. But I demand, as a friend of your avowed family, that you shall *prove* your relationship." For one thing, we beg to thank the author of "Charity and the Clergy,"—for his abuse of ourselves. We are forcibly reminded of the words of a modern writer: "We, therefore, like his invectives against us, much better than anything else that he has written; and dwell on them, not merely with complacency, but with a feeling akin to gratitude." Whatever affliction may befall us, by our own misconduct, or by the ap-

pointment of a wise Providence, we hope to bear with fortitude, and not without profit; but spare us from the encomiums of such Ishmaelites as the author of "Charity and the Clergy!"

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